The Missionary Herald

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ONE more year opens with the frightful war still raging. In some ways, no doubt, we are getting used to it. Finances, industries, commerce, all are better adjusted to the world's situation than they were two years ago. Other subjects more easily crowd war news from the front page of the papers. Neither terror, hate, nor anguish can be maintained permanently at boiling point. We have to cool off, to let down, to subside to a matter-of-fact view of things.

What of 1917?

But, in another way, are we not growing more resentful of this war, which is waged at such appalling cost and which seems to make so little headway and to be still far from settling anything? As we look forward to a new year, and think of its days of opportunity lying ahead, with all the things that need to be done in the world and the splendid forces that have accumulated through the toil of past years, it is almost unendurable to think that during another year so great a portion of the world's energy, ability, and resource may again be hurled into this bottomless pit of war.

We catch at the Central Powers' overtures of peace, preposterous though they seem, in wonder if they will lead to some serious proposals that may open the way to ending the war; we hope that, at least, they betray a stage in the progress of the conflict that betokens the exhaustion of its force.

How slowly and how painfully, after all, is real progress achieved! What enormous sacrifice is required for even the so-called Christian nations to learn the plain teaching of the New Testament: that righteousness, justice, and good will underlie peace and prosperity; that the brotherhood of man is the only basis of satisfactory and enduring world relations; that envy, jealousy, suspicion, and hate do not bring to pass the Kingdom of God among nations any more than among individuals.

We have to face the world as it is, war and all; so if we must, we move on into the new year, carrying the heavy burden along. If it does not rest so heavily on our shoulders in these United States as it does on the shoulders of those who dwell in the belligerent lands, it does yet weigh heavily on the hearts of a multitude of earnest-minded men and women. Let them take heart as in their faith they affirm that the golden age is one year nearer, as they look up to offer their lives once more to the service of the Lord of the years, and as they look out to see, even in a war-swept world, the unmistakable signs of his coming.

A New Point of View

LET no one think that the missionary task is without originality or variety; that it is just keeping up stereotyped and traditional ways of proclaiming the gospel. There is room for any amount of ingenuity, call for constant, fresh invention of methods and impulse to lay hold of every new idea that promises to help in making clearer the truth that is to be set forth. The modern missionary is fertile in expedients and quick to bring to his aid the allied sciences and arts that may reenforce his message. Our frontispiece portrays a scene that illustrates the versatility of missionary effort today. Dr. James F. Cooper, one of the American Board's medical men at Foochow, is dissecting a goat before the astonished eyes of the delegates to a provincial Sunday school convention held

THE WIDOW AND THE FATHERLESS IN TURKEY

in Foochow city. He is showing the various physical organs, the brain, the heart, the nerves, their relation to one another, their action and reaction, the delicacy and marvel of the whole organism. The inscription on the print that came to our hands declared that he was "demonstrating the physical basis of the spiritual life."

It will be noted that the faces of his class are eager and thoughtful. They will not forget that lesson. Some of our readers may recognize Rev. E. G. Tewksbury standing at the left and leaning forward, the second in line from the blackboard. Mr. Tewksbury was formerly a missionary of the American Board in North China, and is now secretary for China of the World's Sunday School Association.

The Week of Prayer

THE Week of Prayer for 1917 is set to begin Sunday, December 31, and to close Saturday, January 6. The Federal Council of the Churches of Christ in America, which includes thirty Protestant denominations, with an aggregate membership of 18,000,000 and representing a population of at least 35,000,000, has adopted the subjects proposed for the week by the World's Evangelical Alliance, and invites all its constituent bodies to join in this League of Prayer.

Public observance of the week has quite generally lapsed during recent years, and for a variety of reasons; but the aim of the week is most Christian and appealing, never more so than at this time of world divisions and hostilities. If pastors do not find it practicable to reinstate the week on the calendar of their church year, at least they may be able publicly to mark its appointment, to commend its purpose, and to urge a private entering into its comradeship. If one stops to realize what lands and peoples it is thus sought to unite in prayer to their common Father and in devotion to their common Lord, subjects of prayer and a motive to pray will not be hard to discover.

Putting Sympathy into Action

THE American Committee for Armenian and Syrian Relief was organized for work in October, 1915. The committee is representative of different religions and creeds, having on its membership a Roman Catholic cardinal, Jewish rabbis, and representatives of many shades of Protestant belief. Its purpose was to save as large a remnant as possible of the stricken races in Turkey, swept with the besom of destruction.

A distributing committee was organized in Constantinople, with Ambassador Morgenthau and Treasurer Peet as leading members. Later, when large numbers of Armenian refugees appeared in the Russian Caucasus, a committee was formed in Tiflis, Russia, with United States Consul F. Willoughby Smith as treasurer; other committees were created in Tabriz, Persia, in Beirut, Syria, and in Cairo, Egypt.

The President and State Department, backed by both Houses of Congress, have effectively coöperated. The Navy Department, at the request of the committee, has detailed the naval collier *Cæsar* to carry medical and food supplies to the refugees in Northern Syria, and has secured permission from the French government to pass the ship, with its cargo, through the blockade; and from the Turkish government to land the cargo and to distribute it to the refugees through Red Cross agents. The ship is now upon its way, in command of a United States naval officer.

In securing funds the committee authorized no collectors, but adopted the method of organizing a large number of auxiliary committees over the country, with local banks as custodians of the funds, all remittances to go through the central treasurer, Charles R. Crane, at 70 Fifth Avenue, New York. The first remittance was made to Constantinople, October 25, 1915. There had been collected and appropriated for relief to the various com-

mittees abroad, up to and including December 6, $2,399,406.34, of which the Rockefeller Foundation gave $530,000. It is a noteworthy fact that the expenses of the central office in New York, including clerk hire, printing, postage, rent, and everything connected with the cost of publicity and administration, have been met by special gifts for that purpose by members of the committee, who have also given liberally to the main fund, so that all the general receipts have been forwarded without diminution for the object for which they were given. The distributors on the field are mostly missionaries and United States officials, to whom no remuneration is made.

The lives saved, the hope kept alive, and the demonstration made of pure Christianity by the use of these funds are blessings beyond the power of words to describe. The committee estimates that during the next eight months an equal amount in addition will be needed to maintain life among more than 500,000 helpless refugees, and to aid them in returning, as opportunity offers, to their desolated homes.

A Message of Hope for Armenians

NEWS from Turkey is wanting at present. Cabled dispatches calling for more relief funds give assurance that relief work is allowed and that it can be more openly and systematically pursued. But letters are not forthcoming, and we wait to hear whether the massacres are stopped, as it was rumored from Constantinople was to be the case; whether the missionaries remaining at the several stations are enjoying more liberty of action; whether it is possible yet to resume any of the interrupted lines of missionary work.

In this period of suspense and questioning, there is welcome cheer in a message which Lord Bryce, from his vantage point of observation in London, sends to the Armenians in this country. He declares it to be his belief and that of the European friends of Armenia that these recent horrible massacres have marked the end of Turkish rule over the Armenians.

"Whatever may be in store for Armenia, there seems now every likelihood that nowhere between Trebizond and Van on the north, and Adana and Diarbekir on the south, will the Turks be any longer permitted, after the close of this war, to bear rule and to have a chance of again oppressing or massacring the Christian population. I can therefore venture to bid the Armenians not only to exercise patience for the next few months, but to cherish hopes for a brighter future, in which they will enjoy that security and peace which will enable them to regain prosperity and to develop their national life in a manner worthy of their famous past."

Another Life Laid Down for Turkey

ANOTHER of our missionaries to Turkey has fallen at her post. The meager cable dispatch reported that Miss Mary C. Fowle, of Sivas, died peacefully November 22, probably of typhus fever. We must wait to learn just where she died (the cable said "Tanagoma," but no such place is known; possibly the word is a corruption of "at Angora"), or who were with her at the end, or where and how she contracted the disease. All that we know now is that she has gone, and that her going is an immeasurable loss to a work already stripped of its leaders; to Miss Graffam, whose intimate companion she had been in these recent strenuous months; to a land and a people desolate enough before and desperately needing all their friends, and to a large family circle on both sides of the sea.

Miss Fowle was of missionary stock. Daughter of Rev. and Mrs. James L. Fowle, long missionaries in Western Turkey, and granddaughter on her

mother's side of Dr. and Mrs. W. A. Farnsworth, veterans of that same Western Turkey Mission, she was born in Turkey, knew it from her childhood days, spoke its languages, and understood its peoples. In the ten years of her missionary life she had made her own place in the mission and had toiled devotedly and well. During these recent testing years she never wavered, but kept courage and purpose to the end.

One of her brothers in this country, writing of her death, says: "My sorrow at the loss is almost balanced by a fierce pride in her grit in sticking it out so nobly at her post. This war is making a new chapter and a thrilling one for the history of missionary martyrs. And I am happy in feeling that the past years at Sivas have been the most happy and useful ones of her whole life, and I know she must have died happily, just as she worked so happily and faithfully day by day."

In her death, her friends make one more offering for Turkey's redemption.

Light and Shade in China

WELCOME reports come of relaxing tension among the people of China, particularly at Peking. They are able to keep their feast days with more of freedom and merrymaking than heretofore; there are fewer apprehensions of rioting. The financial situation, while yet none too good, is better than it was; the currency has risen in value and circulates more readily. The Chinese, with his phlegmatic temper, settles down contentedly so long as his money standards are not shaken and his routine of life is not too much interrupted by scenes of disorder. The political and economic outlook of China is improved.

An element of uncertainty and of fear in the situation comes from Japan's behavior towards China. It is said there is great indignation among the Chinese on account of Japan's claims in Manchuria. She seems bent on provoking trouble at every possible point, and then making the trouble the excuse for extending her police stations, which in turn become new centers for starting trouble. Japan insists that Chinese troops keep order, and holds China responsible for that good order along the railways, where are her own troops; while yet she resists every effort of the Chinese authorities to put down the bandits, whom she styles "Mongol soldiers," and whom she harbors in her concessions. Impotent to resist, China feels both the insult and the injury of this course. Enmities will deepen and will surely brew trouble in years ahead unless Japan realizes the effect of her course, modifies her demands, and changes her spirit. While there is ground for fear that Premier Terauchi, with his militaristic tendencies, will maintain and even stiffen the iron hand in dealing with China, we must continue to hope that so astute a statesman will realize the opportunity given to his nation by pursuing a more friendly course to secure the coveted leadership of the Far East.

College Boys' Parade in China

GRADUALLY the Oriental nations are learning that Christianity does not destroy patriotism; that it even increases a genuine patriotism as it reveals the vision of what one's country may become as a force for the advancing Kingdom of God. Undoubtedly a hostile spirit toward Christianity was stirred in China and even more in Japan by the apprehension that converts to the "foreign religion" would become foreign in their sympathies. That prejudice of ignorance was in a large part dispelled in China by the behavior of the Christian Chinese at the time of the revolution; the era of the Republic has been marked by a growing confidence in the Christian movement as an aid to making a stable national life.

President Beard of Foochow College relates an interesting incident in this connection. China's Independence Day, October 10, marked the fifth anniversary of the outbreak of the revolution and of the birthday of

the Republic. The students of Foochow College arranged a lantern parade for the evening of the 9th. But we will let President Beard tell the story in his own words:—

"I wrote to the proper official for permission to parade in the streets. This was necessary, as the officials had by proclamation forbidden all idol processions. The reply gave us permission to have a parade, but said, 'Do not allow the parade to be like an idol procession.' We did not. The military general invited the students into his official residence, gave them tea and cake, and addressed them. The next day he sent them paper flowers and badges to be worn that evening in their parade. The next evening seven different officials entertained them in their residences, and each one gave them much praise for their appearance. The lanterns were of all designs, and represented the eighteen provinces, the college, and the world. Of course the College Band led the procession. It is scarcely necessary to add that it took most of the remainder of the week to get the boys' feet down to earth again."

After One Year's Work

FROM India also we learn, through a cabled message, that one of our missionaries has been called from earth. Miss Mabel L. Chase, of Boulder, Col., died at Madura, November 20, after an operation. Such is the brief record, leaving much to be wondered over and surmised. Miss Chase sailed for India October 23, 1915, under engagement for a three years' term as teacher in the girls' school at Madura. It was recognized that her physical equipment for her task was somewhat less than were her other qualifications, but as there were no signs of disease, it was her hope and that of the Woman's Board, in whose service she went out, that she would find her strength sufficient for all the demands upon it. Now in a little less than a year after her arrival in India she goes forth to that other country toward which all the Christian pilgrims look. We wait to learn some explanation of the event with sorrow of heart and with deep sympathy for her family, her missionary circle, and her pupils at Capron Hall.

Just Boys in Sholapur

THE current issue of the Envelope Series is full of human interest. It describes boy life as it appears in a representative mission school in Western India. With seventy boys in the boarding department and many more day pupils, this school is a power not only in its community, but over a wide region. In this sketch the boys are described at work and at play, in their study hours, and in their life as a household. It will be seen that they are "just boys," and, despite differences of color, language, and custom, not unlike boys of Western lands. We commend this number to our readers; notice of it may be found in our advertising pages.

Dr. Herrick on Mary Slessor

THE life of Mary Slessor, of Calabar, reviewed by Secretary Patton in a late issue of the *Missionary Herald*, is a book that grips its reader. Dr. George F. Herrick, veteran of the Western Turkey Mission, writes of the impression it has made on him. First of all, he is struck with the fact that another name is added to the brilliant list of Scotch pioneers in foreign missionary work: Moffat, Livingstone, Mackay of Uganda, the Nyassa Lake heroes, Coillard of the Zambezi (French, but his wife was Scotch), and now Mary Slessor.

Two lessons for future missionaries Dr. Herrick finds in the story. First, while there is no call for an exact imitation of this redoubtable woman,

going barefoot and bareheaded on long journeys, or jumping from her bed at night to rush forth into the wild at the cry of distress, there is need for her simple trust in Christ's promise to be with his own always, even unto the end, and for her close drawing in to her people, unlovely though they seemed. Second, the heroic or pioneer stage of missionary work is nearly passed. "Work in harness" is now becoming organized; united work is the aim of all missionary societies and their representatives the world over. Individuals are less conspicuous. But the results of present methods are measurable by no standards known to men of the world. The privilege of having any share in the accelerated progress is itself ample reward and unfading joy.

A Revival of the Pilgrim Spirit

IT is very good news that the first edition of *Pilgrim Deeds and Duties*, the Tercentenary campaign handbook—an edition of 15,000 copies—is fast disappearing and that a new edition is called for. If in 15,000 Congregational homes the Pilgrim story is thus being revived and its bearing on our present-day church and social problems is being studied, it means that there is to be a toning up of life that will amount to a genuine revival among us. Our denominational history is inspiring, challenging; it breathes the heroic spirit; it quickens vision, kindles enthusiasm, stirs to sacrifice and devotion. We look for great results along many lines from the Tercentenary campaign.

To Transform a Chinese Temple

AN unusual request has come to the American Board for "$250 for the purpose of repairing a temple at Diongloh, in the Foochow Mission, for the use of the boys' boarding school." It seems that this boys' school has been for two years occupying premises belonging to the Woman's Board, which are now greatly needed for their own work. But the $3,500 sought and hoped for to put up a boys' boarding school in Diongloh has not been forthcoming; no portion or promise of it has been secured. For the past two years an ancestral temple back of the mission compound has been rented for the housing of a part of the boys' school. A large scholars' temple adjoining, it appears, can be rented for a term of years, in order to secure enough outlay upon it to save it from falling to pieces. With this building also available, the boys' school would be fairly well housed for the present.

It will take only $250 to make the needed repairs in this scholars' temple. The mission asked for the sum as a special grant. The Prudential Committee, not having that extra sum at its disposal for this purpose, directed that the case be set forth in the *Missionary Herald*, in the hope that some generous reader will be prompted to supply the need. Who would like to transform a Chinese temple into a boys' boarding school?

Jaffna Boys' Witness

ANY one who has seen the pride and pleasure with which Oriental students receive some mark of distinction—a medal, a prize, a diploma—will appreciate the story told in the Foreign Department of the Jaffna College (Ceylon) students who, at the recent prize speaking contest, voted to give the cost of the customary prizes as their contribution to the Red Cross work, and with smiling faces received the simple cards that recorded their achievements. Those Tamil boys set an example of sacrifice to us of the West, who as yet have given but a pittance to war relief; and to us of the church of Christ, who must have our pleasures and our perquisites, though a world of suffering waits for the good news we fail to carry.

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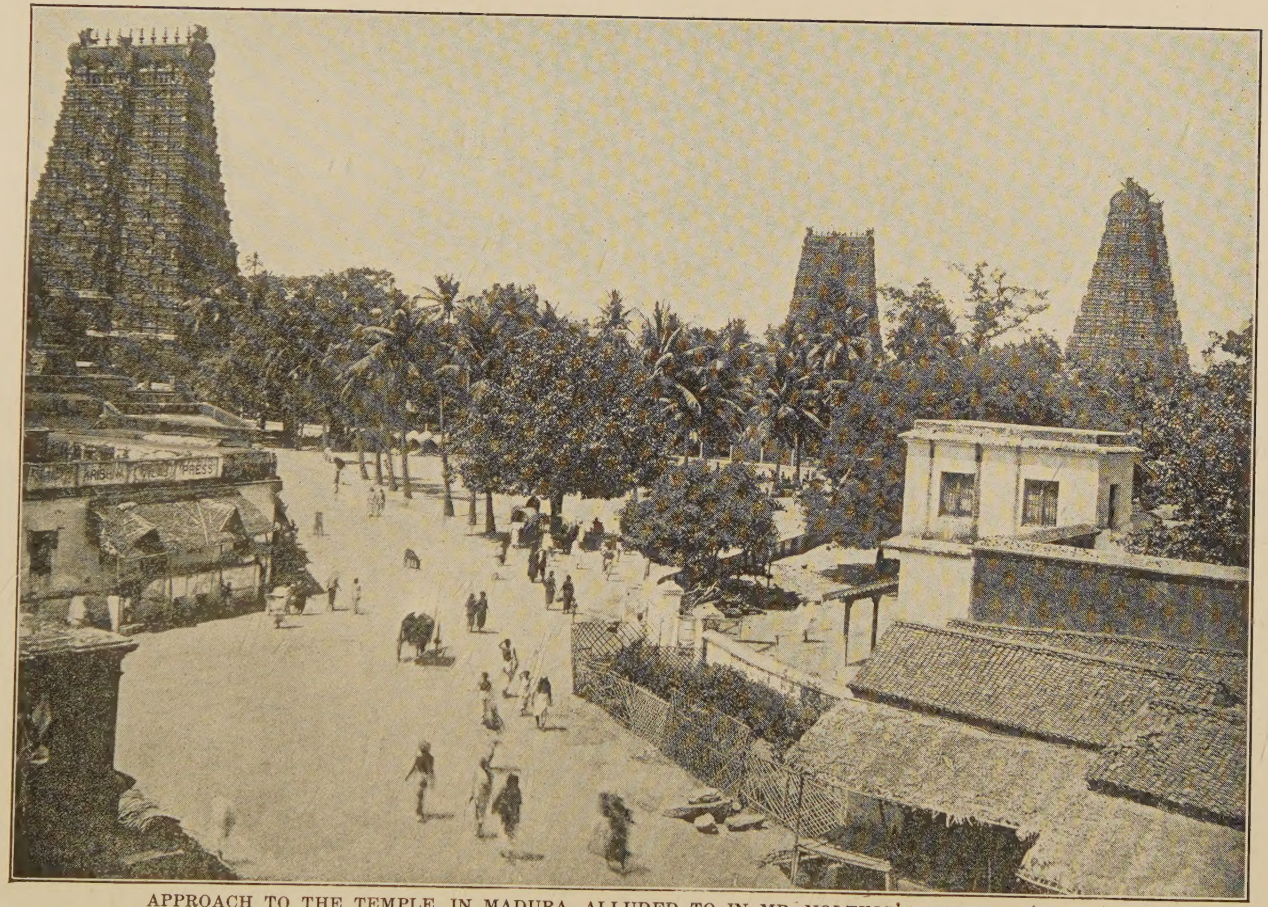
This is the month for renewal of subscriptions and for the forming of Church Clubs for the *Missionary Herald*.



APPROACH TO THE TEMPLE, IN MADURA, ALLUDED TO IN MR. NOLTING'S LETTER (Page 12)

A BUNCH OF LETTERS

By THE EDITOR

ON my desk was laid the other morning a bunch of letters—a part of the foreign mail for the day. It was not a large package; rather smaller in size than usual, I thought, as I picked it up; only four letters. And when I read them, they were not extraordinary letters; two from India and two from China, telling of recent events and of particular needs and opportunities in those lands. They were just representative letters, samples of the kind that are continually arriving at the American Board Rooms, and showing how varied and how appealing is the news that comes from our mission fields. As such I venture to summarize the stories of the four letters, in the hope that those who read these pages may be led to see more vividly what are some of the situations to which their foreign mission work addresses itself; how vital it is; and what a chance it affords to those who wish to help something altogether worth while in the world.

Number I

Fighting the Plague

The first letter to be opened was from Rev. Henry Fairbank, son of a missionary to India, born in the land, and himself a missionary there for thirty years. Mr. Fairbank is located at Ahmednagar, in the Marathi country, and is in charge of industrial work in the Boys' High School and of the Sir D. M. Petit Industrial School at that station.

He has lived through many periods of distress, famines, droughts, and plagues, and is able to measure such events with a practiced eye.

For three months before he wrote, Ahmednagar had been gradually falling victim to the biggest epidemic of plague that had visited the city for years. With a population of 36,000, there were over a thousand cases of attack registered on the city records. The disease spread not only to the near-by villages, but over all the district. It was first noticed that in some quarters funerals were increasing; then rats were reported dying in many parts of the city. People were panic-stricken and fled. Schools were depleted and at length closed.

Every effort was bent to stamp out the enemy. Dr. Ruth Hume, of the mission hospital, and Dr. Beals, who came over from Wai, inoculated 14,000 people. In spite of ignorant fears, the missionaries' influence prevailed and the people submitted to the hypodermic needle; 250 Mohammedans, notwithstanding their fatalism, were inoculated in one morning. The Christian community was very largely inoculated, the only deaths among them being when this precaution was not taken. Five hundred deaths was the record of the city when Mr. Fairbank wrote.

He adds that the attitude of the people toward the Christians has been altered by the Christians' helpfulness to them, and that the sufferings and the constant fear of death have softened the minds of the people, so that they are ready to talk of spiritual things. It is happening, as it has happened many times before on mission fields, that the hour of adversity is the hour of approachableness.

Number II

By Madura's Temple

The second letter was from Rev. Edward L. Nolting, a graduate of 1916 from Hartford Theological Seminary, who, with Mrs. Nolting, went out last fall to join the staff of the American College at Madura, South India, and who had just arrived at his destination.

He speaks of the thrill of pleasure with which he dates his letter from Madura, the anticipated field of his life work; and of the increasing joy of himself and wife at finding the place and the welcome opened to them in the Madura Mission. "Oh, but it was good, after seven weeks of travel, to be in Madura; and the Wallaces' bungalow, where we are stopping, is like home to us."

Mr. Nolting had already found time to look about a bit, had visited classes at the college where he is to teach, and had noted some worthy results of missionary work as well as some contrasts that showed the need of it. Mission schools, a Hindu girls' Sunday school, the great temple that shadows the city, a children's festival therein, the casting out of devils; these and many more object lessons were unfolding before the newcomer's eyes.

As he walked by the huge temple one day and looked up at its massive walls, his companion said, "There is your work; to batter down these walls." A formidable task, the young missionary felt, yet one to which he would set himself with the determination to make as big a dent as possible. "Although," he adds, "we came not to destroy, but to build up and to fulfill."

At Madura, as at Ephesus of old, the task of the missionary is not to be a robber of temples or a blasphemer of goddesses, but by word and by example to proclaim the good news that wins.

Number III

Training Nurses for Twenty-Five Million People

Dr. Francis F. Tucker, in charge of the Williams Hospital for Men at Tehchow, China, wrote of one new and urgent problem in that institution, due to its recent great enlargement. Formerly there were no nurses, that is, no Chinese nurses; now there is a regular training school for men nurses; with nine already taking the course and three or four more needed to supply the quota required by the present size of the work in Williams Hospital. The nine now under instruction cost about forty dollars a year each, which, added to all the other increased charges in maintaining the new buildings, keeps the man at the head figuring how he can make both ends meet.

The removal of the mission station from Pangchwang to Tehchow was the occasion for building this new plant of the Williams Hospital for Men and its twin, the Porter Hospital for Women. The skill and tireless devotion of the mission architect, Mr. Bergamini, and of Dr. Tucker have resulted in the erection of a group of six or seven fine buildings, admirably adapted to needs of a modern hospital. The administration building, three and a half stories high, serves both hospitals. Operating and other special rooms are connected with this building by a long corridor. The four Chinese physicians have special residences of about five rooms each; besides, there are residences for matron and Bible-women, laundry building, ice houses, rooms for workmen, etc. Just south of the compound stands an inn of twenty rooms, put up and controlled by the hospital, where friends of the patients can stay, as well as those who cannot be admitted to the

OUTSIDE A VILLAGE IN NORTH CHINA

In countless villages and small cities the missionaries and student workers are welcomed

hospital, but wish to have the outside help of doctors and nurses. The hospital plant includes some thirty-five acres of land. In the equipment and support of this huge undertaking the American Board has the valued cooperation of the China Medical Board.

When this reëstablished institution was opened in May, 1915, the special exercises were attended by local officials, who made complimentary gifts, and by a multitude of people from the surrounding regions.

Number IV

How an American Merchant Publishes the Gospel around Peking

Rev. Murray S. Frame is the American Board missionary having superintendence of evangelistic work about Tungchow, a suburb of Peking. Recently he has been put in charge also of that branch of work in Peking itself and its country field. His letter was a copy of one sent to a New England merchant, whose annual gift of $500 supports four Chinese preachers in as many centers of new work.

The four men are described with some detail, so that their supporter may know their characteristics and the characteristics of their several fields and manners of work. Here is a quotation from what is said concerning the immediate accomplishment of one of these men, who was sent to "the hardest, deadest place in all our field, Westmarket":—

"In three months Mr. Yang, with his cheery optimism, has changed the whole attitude of the place unbelievably. A merchant gave him a place for a chapel in the best situation in the town, at a rental considerably below market value; and when the neighbors remonstrated, he threatened to bestow it on the church *gratis* if they continued to object. Chinese friends contributed funds to put it into shape. The merchants founded a girls' school and asked Mrs. Yang to teach it, paying her a generous salary. Under the influence of a few leaders, public opinion veered around till now all the merchants are to hold a special meeting to welcome the opening of the new gospel hall, and to present it with a mark of their esteem, while the elders of a half dozen villages are at the same time to present banners with welcom-

ing phrases. Mr. Yang has worked hard in town and village. The five church members have experienced a revival of religion, and Westmarket has been changed from our deadest place into one of the most promising."

Mr. Frame closes his letter by forecasting a little his plans for taking up his work in the Peking field, four times as large as that of Tungchow, in every village of which he is determined the gospel shall be preached this year. He begs his generous American friend that, if prospered in his business, he will add to his present gift of $500 another $500 for Peking, "in the hope that it may be raised to $1,000 as we gradually train the additional men and set them to work"; which appeal, we understand, has won a favorable response. What man, making money and surveying the world and its present needs and opportunities, might not envy this farsighted merchant his chance? We shall be glad to hear from such, for there are other chances no less appealing.

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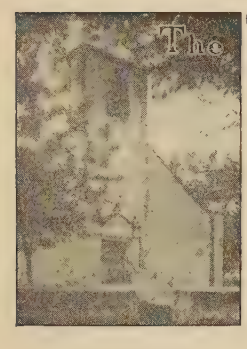
Such are the situations revealed in the letters of that part of one morning's foreign mail which came to one desk. They are not selected or phenomenal communications; they were not written up or intended for publication; but, like notes from a soldier's diary, they furnish vivid pictures of the course of the campaign. Such messages from the battle front stir the hearts and prompt the sacrifice and devotion of those who sit watching in the homeland. Are they to be met with less feeling or response when they come from the soldiers of the King and are read by those who rejoice to be members of his Kingdom?

THE OPENING OF THE NEW CHAPEL AT WESTMARKET

A group of typical faces of the merchants and farmers of a Chinese market town and the outlying villages

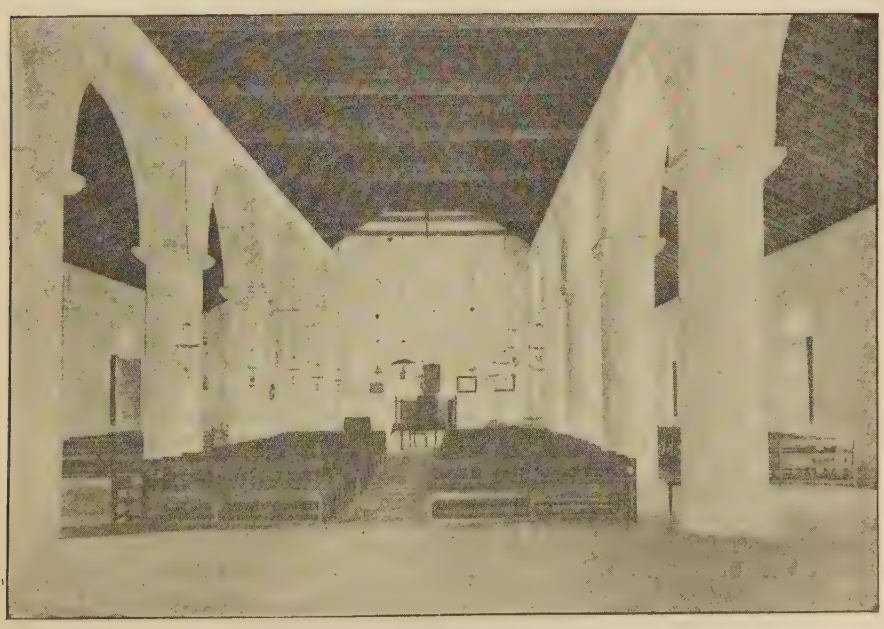
THE CEYLON CENTENARY CELEBRATION
October 10-13, 1916



The GREAT church at Vaddukkoddai, Ceylon, is supposed to seat 1,600 people, six in a pew being the average. During the four days' meetings in celebration of the hundred years' work of the American Board Mission in Ceylon, the church held daily about two thousand persons, eight or even nine in a pew, and many more standing through long sessions.

Outside the church motor cars and vehicles of all kinds and crowds coming and going made a great congestion. The Boy Scouts of Jaffna College, under the direction of Scout Master Sanders, took charge of matters and handled the throng so well that no accidents occurred and some lives were actually saved.

The centenary exercises opened with an exchange of welcoming and congratulatory messages between the Ceylon Mission, represented by Mr. A. A. Ward, of Manepay; the Jaffna Council in the person of Rev. J. K. Sinnatamby; the representatives of the American Board, the Woman's Boards, and the American churches, Secretary and Mrs. Edward Lincoln Smith and Mr. and Mrs. Franklin H. Warner, of New York; and members of the Board's Marathi and Madura Missions and of numerous other missions working in



INTERIOR OF VADDUKKODDAI CHURCH

It will be noted that this edifice, which was built by the Dutch or Portuguese long before the missionaries went to Ceylon, is very wide as well as long. Its seating capacity of 1,600 was inadequate to the audiences which gathered in attendance upon the Centenary celebration of the American Board's Ceylon Mission

India as well as in Ceylon. Greetings were also received from Jaffna American Mission Christians in the Malay settlements, who sent £100 sterling toward the centenary fund; and addresses from prominent residents of the Jaffna peninsula testified to the service the mission had rendered the whole country.

The subject of one session was, "Our Church," when Ceylon pastors spoke of the development of the Tamil church, suggested ways of extending Christian work—such as an industrial school for low castes, a Bible school in connection with Inuvil hospital for training women workers, and a gospel motor car for evangelistic touring—the session closing with an effective and stimulating address by Mr. Warner, of the American Deputation, which emphasized the possible unity between the church on the mission field and the church in America, and pointed out the help the former might be to the latter.

A remarkable feature of the celebration was the historical pageant, which took between three and four hours to present and must have meant infinite hard work in preparation. Ceylon before the missionary came; his arrival; his early efforts before the mission was organized; the formation of the Tamil church, its own growth and its reaching out to do mission work in outlying islands, formed the subject of one section. The medical work, pictured in another section, showed the Tamil fakir with charms and exorcisms, contrasted with the methods of the foreign doctor, and gave a dramatic panorama of the work being done for women.

The educational work—from the days when, if a man had a letter, the whole village flocked with him to the only person who could read, the Brahman priest, to find out what it said; through the days when the school books were ola leaves, down to the present model kindergarten, teachers' training school, Jaffna College, Uduvil school for girls, and the Tellippallai press and industrial school—provided fascinating scenes. At the end of the pageant, in the semi-darkness, the trained choir of boys and girls came forward in procession, following a huge illuminated cross and singing, "The Lord is marching on."

Secretary Smith was called upon for many responses to addresses, for greetings and briefer speeches, but perhaps his most important messages were those delivered during the ses-

THE PALMS AND THE WONDERFUL SUNSET SKIES AT VADDUKKODDAI

sion which considered "Forces for Christian Service," when he spoke on Protestant America and foreign missions, and on the forenoon of October 13, when he delivered an inspiring address on encouraging facts for the new century.

Dr. Smith and Mr. Warner met the Tamil pastors, catechists, preachers, and delegates in one meeting from which missionaries were excluded. At its close, Dr. Smith declared himself deeply impressed with the intellectual and spiritual qualities of the Ceylonese pastors. At the same hour a woman's meeting was held, over which Miss Lulu G. Bookwalter presided in the unavoidable absence of Miss Susan R. Howland, and at which both Mrs. Smith and Mrs. Warner addressed the women present.

The committee on the centenary fund had hoped to raise 20,000 rupees as a memorial to the occasion. They reported that they had exceeded this sum by 1,150 rupees, exclusive of sums promised but not yet paid in.

The celebration closed, appropriately, with a meeting devoted to a look forward into the new century, ending with an impressive communion service, when the churchful of earnest, reverent worshipers received the bread and wine from the hands of pastors of most of the leading Tamil churches.

WHAT CHRISTIANITY HAS GIVEN JAPAN

TRANSLATED BY REV. OTIS CARY, D.D., OF KYOTO

From an editorial in the (Japan) *Christian World*

AN American pastor investigating conditions in our country said to me, "I specially desire to learn what Christianity has added to the former civilization of Japan, and what it would have come to in the course of natural development." The subject thus proposed is one interesting not only to an American Christian, but it also deserves consideration by Japanese believers. Hence I will give the main points of my reply.

1. *A conception of Kami.* [This Japanese word is the one that has been adopted by Christians to designate God. As the Japanese language seldom distinguishes between singular and plural, the sense of this paragraph is best retained by keeping the word and remembering that it may be used in either number.] Christianity has to a very marked degree transformed our conception of Kami. Formerly we thought of many kami who were the deified forces of nature, the spirits of heroes, or the patron deities of different localities. Although the philosophy we had received from China spoke of "The Heavenly Sovereign," or "Celestial and Terrestrial Kami," these terms were very indefinite in their meaning. Christianity, on the other hand, has told us of a Kami who is the Supreme Personality, the Ruler of the Universe. The thought contained in the English word "God" has wrought a great change in Japanese literature and also in our spoken language, so that most persons now think of Kami as the Lord and Ruler of heaven and earth. When Japanese now hear such expressions as "the unseen Kami" or "the Kami of heaven and earth," instead of thinking of the Kami as they once did, they spontaneously connect the word with the conception of Kami as taught by Christianity.

2. *A conception of humanity.* The reading-book used by primary schools at the beginning of the Meiji era (1868–1912) contained the sentence, "God is the Ruler of heaven and earth: man is the spiritual head of all things" [the book was largely a translation, and probably the English of the latter half of this quotation was something

like "Man is the head of creation"]. This statement concerning man has now gained general acceptance. If we seek the source of the facts that our laws now recognize the rights of individuals and that everybody now thinks of the soul as immortal and of infinite value, we must look to Christianity and Western civilization.

3. *Sound views of the world.* In contrast to the Buddhist view which looks on the world as only evil, and to the Oriental view of human life which treats it as a passing jest, an earnest moral conception of the world has been introduced by Christianity. English literature has therefore given to the young men of Japan a sane view of life. Among our writers there has sometimes been a tendency to speak disparagingly of Western nations, sneering at their civilization as materialistic and governed by the worship of wealth; but this only shows that they have written with insufficient knowledge.

4. *The person of Christ.* For more than a thousand years our people have worshiped Confucius and the founder of Buddhism, looking up to them as the greatest of men. At the beginning of mission work in this country Jesus was regarded with disdain. Now, at the very least, he is thought worthy of a place beside these two sages as an object of reverence. Probably he is of the three the one whose life is being most widely made known to the people as a whole. The personality of Christ is the most valuable gift that Christianity has brought to Japan. It is through the preaching of the gospel that Japanese society, as the years go by, is gaining large numbers of those who by their imitation of Christ become endowed with a personality like his.

5. *The Bible.* Of the thousands of books that have been published in modern Japan, no other has had such continuous and wide circulation among people of high and low estate as has the Bible. Christians are not the only ones that love to read it. It has attained a wide circulation. Its value as literature and its influence on other literature cannot be measured, but the Bible must be included among the great gifts that Christianity has brought to Japan.

6. *The home.* It is Christianity that has brought us the conception of a pure home founded on the union of one man with one woman. The missionaries have in this matter given us excellent object lessons. Confucianism, Buddhism, and our native Bushido did not teach the sacredness of the marriage relation, or present monogamy as its ideal. They failed to make these principles fundamental in family and national life.

7. *Elevation of woman.* When Christianity came to Japan, it put forth efforts to raise woman's position and to encourage her in taking an active part in society. Oriental ethics and religion had a tendency to look on women as inferior beings and to treat them tyrannically. Although Japan in ancient times often saw women taking a prominent part in affairs, it is evident that the influences of Buddhism and Confucianism were against this. When Christian missionaries came they opened schools for girls, and we owe it chiefly to Christianity that we now have women's societies, women's temperance unions, young women's associations, and other social organizations of a similar nature.

8. *Philanthropy.* Christianity has originated many social movements in Japan. It is true that long ago Buddhism engaged in some works of charity, but afterwards these degenerated into mere ceremonies that were chiefly for the benefit of the dead. Shinto did nothing worthy of mention in the way of charity. On the other hand, even when Christians were few in number, they founded orphanages, homes for discharged prisoners, and working girls' homes. They have been the leaders in establishing associations for young men and for young women, in the work of the Salvation Army, in moral reform associations, temperance societies, movements for abolishing

licensed vice, etc. Christianity has not only been active in introducing new thoughts and in giving spiritual consolation, but by initiating and energetically conducting philanthropic enterprises it has set such an example that other religious and non-religious bodies have become its imitators.

9. *The Sabbath.* Early in the Meiji period the government offices and some other public institutions put aside the former system of holidays and made Sunday a rest day. Though this was not done from religious motives, it was an unconscious adoption of an important Christian institution. From our point of view the use made of this holiday is unsatisfactory, yet it cannot be denied that it is bringing great benefits to many people. It need not be added that the meetings held on Sundays in the churches are of spiritual advantage.

10. *The influence on other religions.* Christianity has been a spur to the old religions and has aroused them to activity. The many signs of life lately displayed by Buddhist and Shinto sects that had fallen into a state of decay cannot all be referred to a single cause, but the chief one is the spread of Christianity. Buddhists are to be congratulated on their success in imitating Christian movements. They have founded schools for the education of the priests and the laity. They have established women's societies, young men's associations, charitable institutions, and Sunday schools. Something in the same line is seen in Shinto. It is evident that in addition to what Christianity has done directly for Japanese society, its indirect benefits are many.

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In the letter accompanying his translation of this very interesting statement Dr. Cary says: "Perhaps this article is a little too optimistic in two points. I hardly think it correct to imply that the larger part of the Japanese people think of the God of Christianity when such expressions as 'the unseen Kami' are used, though it may be true of the educated classes. The implication that everybody believes in the immortality of the soul is also too strong. Otherwise the writer seems to represent fairly the influence Christianity has had upon Japanese thought and life."

THE PORTAL TO THE KASUBA SHRINE, NARA, JAPAN

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$18,470.74	$1,765.86	$739.14	$3,818.24	$500.00	$1,529.73	$26,823.71
1916	24,379.09	2,869.40	722.83	4,739.18		1,606.50	34,317.00
Gain	$5,908.35	$1,103.54		$920.94		$76.77	$7,493.29
Loss			$16.31		$500.00		

FOR THREE MONTHS TO NOVEMBER 30

1915	$47,418.26	$4,097.06	$1,522.50	$115,541.28	$4,500.00	$5,291.28	$178,370.38
1916	47,674.24	6,995.16	1,707.54	137,107.40		5,351.00	198,835.34
Gain	$255.98			$21,566.12		$59.72	$20,464.96
Loss		$2,898.10	$185.04		$4,500.00		

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR THREE MONTHS TO NOVEMBER 30

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1915	$51,700.91	$37,813.42	$3,036.89	$92,551.22
1916	71,088.58	44,296.80	8,111.52	123,496.90
Gain	$19,387.67	$6,483.38	$5,074.63	$30,945.68
Loss				

PROPHECY FULFILLED

WE hoped the loss in gifts from churches last month would be restored in this month's figures, and this has proved to be the case. The net gain for three months, however, from all the churches of the land is only $255. Evidently there is no mighty spirit moving upon the face of the waters. "We are holding our own!" but there are times when "holding our own" is a real defeat. Surely none of the friends of the Kingdom are satisfied that the Board is only able to hold its own!

The gain of $20,000 in the Twentieth Century Fund is, of course, due wholly to the one great legacy of last year, the third of which will show throughout the report until next August.

ANOTHER ADVANCE STEP

This last fall the American Board and the Woman's Boards united for the first time in the preparation of educational material for the Sunday schools. We can now report still further advance toward denominational unity. The American Board and the Woman's Boards unite with all the homeland societies in offering the Sunday schools a plan of missionary education and giving. The plan originated among the Secretaries in the Interior Dis-

trict, where it has been successful during the past year in several states. With revisions and adaptations, this "Missionary Efficiency Plan" becomes operative for 1917 throughout the entire country.

The chief device of the plan is an attractive wall chart, uniform in size and coloring with the Tercentenary poster now well known among the churches. This chart bears a design suggestive of Pilgrim days, and the heading, "Tercentenary in the Sunday Schools." Below, the names of the missionary societies are given, over against the months when the societies have right-of-way for education and financial appeal in the schools. At the right, against the name of each society, is room for a seal to be placed if the Sunday school succeeds in contributing to the society named the amount set as a goal by the school itself. At the bottom of the chart will be placed from month to month a "hanger," on which will be given further information about the society for whose work the gifts of that month will be used. Story material, hero tales, brief programs, will be prepared by each society for use in the schools during its special month.

Five grades of schools are provided for in the plan. At the outset the school decides for which grade it will strive, and in recognition of this the seal of the chosen grade is placed at the top of the chart.

1. Green Seal—Beginning School. Eight missionary stories and "something" for each society.

2. Red Seal—Progressive School. Eight missionary stories and eight missionary offerings, averaging at least two cents per month from each enrolled member.

3. Blue Seal—Standard School. Missionary stories, drills in the work of the societies, and eight offerings, averaging at least four cents per month from each enrolled member.

4. Purple Seal—Advanced School. Six cents per month from each member, and a missionary superintendent providing missionary instruction in all departments and securing individual pledges, payable weekly.

5. Gold Seal—Honor School. Ten cents per month from each member, and the educational standard of the Advanced School.

How to Enroll. Any school interested in this plan may have fuller information by writing to Dr. W. W. Scudder, 14 Beacon Street, Boston, who is to act as representative for all the societies in this plan. To enroll—present the plan to your school and decide on the grade which you hope to attain. Then send to Dr. Scudder the name of your school, the number of pupils enrolled, your desired grade, and the name of the correspondent in your school to whom all communications should be sent. The chart, with the central seal and the literature needed to start the plan, will be sent at once. The seals acknowledging the payments month by month will be sent "on honor" to the correspondent for your school. If a school should reach a higher goal than the one first set, the seal of appropriate color will be forwarded.

ALL GIFTS COUNT ON THE CHURCH APPORTIONMENT, AND THEREBY HELP IN THE ATTAINMENT OF ITEM FOUR OF THE TERCENTENARY PROGRAM—$2,000,000 A YEAR FOR MISSIONS.

The advantages of this new plan are apparent. In the first place, the Sunday schools are approached with united front by the societies. The plan is simple, concrete, effective. It beckons to higher achievement. The months given to the various societies are those assigned several years ago, when the societies outlined the beginnings of a co-operative plan in the leaflet "*Loyalty.*"

It should be made plain at the outset, however, that no one claims perfection for this plan. It is "another advance step" only. Its limitations, especially along educational lines, are obvious. No one claims that the telling of eight hero tales in any Sunday school is adequate "missionary education." For some schools even this will

be a forward step, but many schools have already gone far beyond this stage of missionary promotion. These more advanced schools will naturally still go forward with their fuller educational plans, adapting the chart device to their system. And for all schools, large and small, the ultimate goal should be *graded missionary instruction* as a part of a graded curriculum. Toward that goal we move.

MANY INDIVIDUALS ARE HELPING

All over the country are friends of missions who want to do more, who really find themselves prevented from making larger gifts through their church channels by the thought that they have already done more than their share, and any increase would only lift the responsibility from shoulders where it belongs. This is a very real objection, as we happen to know. In the last few months not less than a score of individuals have said just that thing to one or the other officers of the Board—"We want to do more, but we are doing our full share and more through the church; and so we have waited for this chance of making an individual gift straight to the treasury." In many cases, such friends do not want their gifts credited on the Apportionment, just because they have done their full share at home already.

Of course it is quite natural that larger gifts should come in in this way. Here is one friend who has been greatly prospered, who wrote in not long since asking for a missionary going to a certain country. We were able to make that assignment, and the missionary and his wife visited his home on their way to the field, forming a link that will never be broken. Two other friends have written in, asking for the privilege of supporting two missionaries on the field. Assignments have been suggested that we can only pray will be of mutual inspiration and stimulus to both parties in the contract. A man of splendid devotion, who was once a missionary on the field, has prospered in business. He now fulfills his life ambition of having his own representative missionary working in the very station he was compelled to leave. There the perfect spiritual circle is completed.

The new Philippine Fund is going to call out just such opportunities. We hope in the next month's *Herald* to issue a challenge to the denomination, asking for some hundreds of individuals to send in their gifts, all creditable on the Apportionment Plan when desired, in order to lift the new budget for the great advance step in the Philippines from the general treasury of the Board. The time is ripe for such a step.

Ah, yes, there are other individuals whose gifts count just as much and are received with even greater joy and satisfaction. They are the small gifts of sacrifice of $1 or $5 sent in by the praying friends of missions. Not a month passes but the long list is read of those faithful friends who are contributing to their missionary acquaintances out of small savings. On such interest as this depends the spiritual power of the missionary enterprise. We wish there were 100,000 individuals who thus bore the work upon their hearts. It would not interfere with the working of the Apportionment, nor would it decrease by one dollar the missionary receipts of every church, but it gives a personal sense of investment to hearts that love the work.

INFANTILE PARALYSIS—AND ONE SUNDAY SCHOOL

For six years this Sunday school, in one of the old Eastern churches, had given $100 or more to the American Board during its two opening months. Teachers and pupils returned to the city this fall to find schools closed; no public gatherings allowed on account of infantile paralysis. Each Sunday the word was given out, "We hope the public schools will open, so that our

Sunday school may meet in another week."

Early in October it did open, but with small attendance. The usual campaign was started, but on November 5 the total was only $23.75, less than a fourth of the needed amount, with only four more Sundays for the campaign. Private schools had forbidden their children to attend any public gatherings. The week the ban was lifted, the private school children came back. That Sunday, too, was Summer Offering Sunday, an annual collection made for the weeks of vacation, that the cause of missions might not suffer by the summer outings.

For seventeen Sundays the school had not met! In that one day $36.25 came in, the largest offering ever received in the school. During the next three Sundays the gifts ran three and four dollars ahead of the highest normal average. On the closing day, December 3, the hands of the big paper clock that marked the giving stood at $90—a splendid achievement for the boys and girls—but still short ten dollars.

The clock was taken down and put away. The Bible class heard of it. (Primary and adult classes do not usually share in this particular gift.) "Keep that money till the 1st of January," they said; "we must see about this."

A gentleman wholly unconnected with the Sunday school stopped the chairman of the missionary committee. "How did you come out?" he asked.

"Ninety dollars."

"I'll give the other ten," he said. "That school has done too well to fall below. It means too much to all of us. We must keep up its record."

So the American Board got its $100. Start a record in your Sunday school. Somehow it will be kept up.

THE COLLEGES ARE STIRRED

A campaign to raise $150,000 among the students of the country is sweeping over our colleges. The money is called for by the needs of the great prison camps. It falls to the American Young Men's Christian Association to discover the necessary men of wisdom, judgment, and organizing ability, and to finance these men by gifts from college students.

Wesleyan, with 500 students, in a whirlwind campaign subscribed $5,000. Williams College, where many rich men's sons are found, with a similar number of students, gathered $9,000, an average of $18 each, though there was one large student gift included in the amount. Colby subscribed an average of $2 per student, and the University of Maine rounded out its quota of $1,000. Even the academies have risen with great enthusiasm. Phillips Andover passed the $3,000 mark; Exeter, Groton, and St. Mark's equaled $2,000 each. Twenty men at Yale started a campaign, with total pledges of $1,200. The significant thing about this campaign is that the men everywhere seize upon it as exactly the way they have been waiting for to help in the war. It is so Christian and so neutral a thing to help the men in the prisons, that it offers a real chance for self-sacrifice. Men who are wholly self-supporting and who have hardly a dollar between them and actual need have subscribed against their earnings in the future. It is a splendid spirit of devotion and self-sacrifice that is thus brought to the foreground in student life. We need that same enthusiasm and loyalty in the churches.

FOREIGN DEPARTMENT

TURKEY

Leading a Modern Exodus

Owing to the modesty as well as to the many cares of Mr. George F. Gracey, formerly associated with the Board's mission in Oorfa, Turkey, but more recently engaged in administering the relief funds from Tiflis and around Van, it has been left for the English

DISTRIBUTING THE OXEN NEAR VAN

papers and the cabled dispatches to describe one of his feats of generalship of last summer. American Board missionaries have risen to emergencies of many kinds, but Mr. Gracey's task was certainly unique. It is a story of last August; we cannot give the date exactly. We quote from the *Westminster Gazette:*—

"During the spring, the Russian authorities had intrusted him with the resettlement of the vilayet of Van. The city itself, which recently held 80,000 inhabitants, had lost ninety-five per cent of its dwellings, but sixty families were installed afresh in small shops. A pair of oxen was allotted to each three farmers, with seed and implements; while the widows in each village were given half a dozen cows, with which to make a living by serving milk. A community of 700 Turks, starving and practically unclothed, received similar attention.

"Early in August Mr. Gracey learned that Moosh had been retaken by the enemy. He heard across the lake the guns of the Turkish advance, and was warned by the glare of burning buildings. The military authorities told him that the Armenians under his care should be withdrawn.

"The only available line of retreat lay through the Pass of Bekri-kala, a lonely mountain outlet, infested by Kurds and other marauders. [The pass ordinarily used could be reached only by a road on the other side of Lake Van, near the fighting.—ED.] No Russian soldiers guarded this gateway to safety, and Mr. Gracey began by hastily arming with rifles 250 volunteers, who seized the pass, dealt with the Kurds, and secured the path of retreat. It was next arranged that Armenians of the better class should cook food during the night and slip away first, so relieving possible congestion.

"The Russian troops at Van were, at Mr. Gracey's request, drawn across the route in a cordon, through which only 1,000 of the refugees were permitted to pass every two hours. By this device the column was distributed over many miles of road, a halt of two hours being arranged every five hours. For five days the march continued. The average distance covered was thirty miles a day, and the 25,000 refugees, with their 6,000 cattle, took two days to pass any given point. There were practically no mishaps. Many children got separated from their parents, but were 'sorted out' at Igdir. Five babies are known to have been born *en route*, and all survived the experience. The rations were flour and sugar. The refugees improvised stoves out of flat stones, heating them with

SWEET WATER

Refugees drinking from a well at Etchmiadzin

dry refuse. On these stoves they set metal plates, on which hard cakes were cooked. For four days Mr. Gracey lived on bread and water, with the help of one military meal at a Russian station.

"The final stages of the march lay through waterless plains. Dr. Macallum and Mr. Backhouse (of the Lord Mayor's Fund) arranged for the refugees to be met with soup, bread, water, and fodder. Subsequently the trekkers were dispersed in Alexandropol, Erivan, and other districts, where their resettlement continues. Mr. Gracey managed the retreat alone, except for the service of the Russians in holding back the crowd."

Dr. Macallum Reports from Tiflis

A recent letter from Rev. Frederick W. Macallum, D.D., of the Armenian Relief headquarters in Tiflis, adds valuable information to our facts about the prospects before missionaries and people in the Transcaucasus this winter. We quote practically Dr. Macallum's own words:—

"We decided to make Erivan the center for the distribution of clothing to the refugees. Consul F. Willoughby Smith bought in Moscow $100,000 worth of material, and I have arranged for its shipment to Mr. Yarrow.

"The representative of the (London) Lord Mayor's Fund for Relief, Mr. Backhouse, was here last week, and has joined with Mr. Yarrow and Mr. Maynard in a trip to Van to see what conditions actually are.

"We went down to Igdir to look into conditions. We found about ten thousand refugees in that district. Food is very scarce and there is great need of clothing. On the way back we called on the Catholicos in Etchmiadzin. I suppose it is not often that four missionaries and a representative of the American government call on him together. He was very cordial in his reception, and Mr. Cressan (Dr. Macallum's companion from Tiflis) was very favorably impressed with what he saw and heard.

"Refugees continue to come from Erzingan and even from Harpoot. Yesterday the wife of Bado. Toomas,

of Diarbekir, appeared with four of her children. She left Harpoot two months ago. Her husband is in Egypt. She sent him a telegram telling of her escape.

"Professor Lulejian is staying in Erzingan and asks for employment as a relief worker for us. If I could get over to Erzingan, I might arrange something of the kind."

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Organizing Work in Erivan

A letter from Dr. George C. Raynolds, which we printed last month, recorded the arrival of Messrs. Maynard, Yarrow, and himself in Erivan, and stated Dr. Raynolds's own hope of wintering in Van. This plan has proved impracticable, but a later letter states that Mr. Yarrow had started for a brief survey of the situation in Van.

Dr. Raynolds's letter continues:—

"B. Hohanes Puznuni, one of the three students whom we sent to Harpoot four years since to take the theological course, has just returned, having almost miraculously escaped, by the help of Dersim Kurds, to Erzingan, and so on to Erzroom and here. He is very anxious to engage in evangelistic work, and such work is greatly needed among the refugees, both our Protestant people who are deprived of their usual spiritual shepherding and also the non-Protestants, who are now peculiarly open to spiritual suggestion.

"Another of our teachers, B. Marderos Der Sahagian, who has studied in Marsovan and has been on our school force for several years, is here, and the evangelical church would be very glad to have him act as assistant to the pastor, with a view to having him work among the refugees who are living here and who attend this church."

In both these cases Dr. Raynolds suggests that financial help should be granted to make this evangelistic work possible. He feels, too, that the children of the refugees should be gathered into schools, and believes that the teachers can easily be found if the money is ready.

Relief Work

"In the line of relief work," he says, "we are giving wool for spinning and then knitting into stockings to about five hundred women and girls, and the requests for such work are outrunning our ability to supply them. The need

A SOUP KITCHEN AT ETCHMIADZIN

CHILDREN STRAYED ON THE WAY FROM VAN TO IGDIR

They were picked up and put into a home till they were identified by their parents. Note Russian priest at the right

for supplementing the government grant, for which the people are very grateful, is pressing, but they say they get at least as much benefit from having something to occupy their hands and thoughts. Can you imagine what it means for these people thus to be forcibly driven from their homes, with the loss of all that the homes contained, and to be cast adrift among strangers, with no way of providing for daily needs, with nothing to occupy hands or minds, and with no definite hope for the future? This is the condition of thousands and tens of thousands in this land."

*

The Many Orphanages

Rev. Harrison A. Maynard, formerly of Bitlis, but now of the party wintering in Erivan, writes that with Mr. Yarrow he made in the early fall a tour of Alexandropol, Karakillisse, and Delijan, districts to the north of Erivan. He reports that refugees, bought from the Kurds who had kept them in their mountain villages, are being brought into the two former places, and reports a good deal of distress there. He continues:—

"Orphans are being kept in large numbers in Delijan, which is a summer resort [on Gokcha or Sevanga Lake.—ED.], and at this season has many empty houses. However, orphanages abound everywhere. In the three cities where we have visited orphanages, we have found the orphans well fed and in clean, comfortable houses. The Russian government pays fifteen rubles per month for the care and provision and housing of each orphan. This is really quite a generous provision. The funds and orphanages are administered by various Armenian societies, of which there are at least seven. We were most cordially received by the representatives of two of these societies in two of the cities on our tour.

"In Delijan I found a few remnants of the Bitlis community, three or four women and a few orphans, among them two children of the faithful pas-

tor. I propose to watch over these two especially. I feel very sorry for them. Their family was a beautiful one. The pastor was among the very first to be killed, after being kept eight days in a dungeon floored with mud. His fate was worse than that of Jeremiah. The wife died not long after, chiefly of a broken heart.

"Wherever I found acquaintances old enough to realize their condition, the first sight of me was sufficient to precipitate a flood of tears. But usually, I think, it has given them courage to know that there is some one around, of the old friends, to whom they may look for help."

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A Decoration from Enver Pasha

Letters from Harpoot and from Mezereh, the city on the plain below Harpoot, come but seldom. We are permitted to print a few sentences from a letter written by the widow of Dr. Henry H. Atkinson, who lost his life from typhus while caring for Turkish soldiers and refugees in his hospital at Mezereh. Mrs. Atkinson thanks her correspondent for a letter dated April 19, which she says is the only answer received to a hundred or more letters sent out within a week after Dr. Atkinson's death, on Christmas Day, 1915. The letter goes on:—

"*July 20, 1916.* The hospital is open this summer and I am staying here. The officials are very kind to me, but it is hard for a woman to take a man's place here. I wonder if you know the honor Enver Pasha showed to Dr. Atkinson's memory when he came to the city. He visited the hospital, then came and spoke to me very appreciatively of the Doctor, then asked to see his little son. I called Henry [twelve years old.—ED.] He kissed him and then took a beautiful silver war medal from his own breast and pinned it on Henry, telling him that it was to show the government's appreciation of his father."

In closing, Mrs. Atkinson speaks again of the hardship of not hearing from friends, and of the uncertainty that any of the letters she launches forth to her friends get beyond the confines of the city. It is hard for us to realize such a condition.

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THE BALKANS

Our Latest News

At the request of Secretary Barton, our State Department in Washington directed its representative in Salonica to make inquiries as to the safety of the Board's missionaries in Monastir, after the Allies opened communication

ON THE PLAIN OF IGDIR

Refugees drying their clothes; their cattle at the left. Dr. Frederick W. Macallum standing in the foreground

A GROUP OF MOSLEM REFUGEES IN PHOCIS HARBOR, GREECE

with the city. The report from Salonica is to the effect that the American missionaries were safe and well.

The Board is represented in Monastir, at last accounts, by Rev. W. P. Clarke and family and Miss Mary L. Matthews, the latter in charge of the girls' boarding school. Rev. J. W. Baird, of Samokov, who has only lately arrived in this country, says that when he last heard from Monastir, about September 1, it was a problem what to do for the girls' school. Food was almost unobtainable, lights could not be secured, and there was a shortage of teachers—but evidently an abundant supply of pupils, as an American mission school is regarded by parents in the Near East as a safe and desirable shelter for their girls.

Mr. Baird has been able to give only the briefest notes, as yet, with reference to affairs in the Balkans, but the following bulletin outlines conditions as he last heard from the mission stations:—

Other Stations in Bulgaria

"*Philippopolis.* Missionary touring almost impossible. Ordained pastors are with their churches, but as the male members are mostly in the army, the churches do not, cannot, contribute as much as formerly, so the pastors are in financial straits. A number of them are taken by the government to act as censors, clerks, etc., in their cities, and thus get something to live upon. They are free to preach. Audiences about as last year. Bible-women's work goes on as usual.

"*Sofia.* The pastor preaches regularly to good audiences, as do the pastors in the outstations. The pastor of Monospitivo church died. The churches in Strumnitza, Murtino, and Koleshino, though near the fighting line, continue services, as do those of Bansko, Mehomia, Banya, and Eleshnitsa.

"*Samokov.* Girls' boarding school overflowing. The Collegiate and Theological Institute has about as many as Mr. Ostrander wants, even after seeing nearly twenty drafted into the army. The schools have hardest work to find even the commonest food. What they can do for lights is a very trying question. Petroleum is not to be had. Butter and sugar are very scarce. No teacher of physics could be found. We [the mission] are not worse off than are the Bulgarian schools.

"Whatever the fortunes of war, the churches will lose much of their ability to support preachers. Otherwise the outlook is encouraging. There is great poverty everywhere."

MEXICO

Doings in Mexico

Although we are unable to give details of recent events in Mexico, Rev. Alfred C. Wright, in letters written from El Paso in late November, shows the devotion of some of the Mexican pastors, and gives a lively sketch of the redoubtable Villa. He says:—

"A man arrived yesterday (November 14) from the Guerrero district, in Western Chihuahua, from whom we have heard nothing for two months. It is the region in which Villa was recruiting his forces before the recent attacks around Chihuahua, and where he fell back after his sudden raid on that city on September 16. When Villa arrived in C. Guerrero, he sent men to get our preacher to pronounce a discourse of welcome; but the preacher heard of it, and hid in the ruins of an old house for fifteen days. A boy from the public school was pressed into service for the speech, and was honored (?) with the grade of major for doing it. If our preacher had not hid, he thinks he might have been made captain, or perhaps even a colonel!

"Villa forced all the men of the place into service, among them the brother of the preacher, formerly also a helper, though there were arms for but very few of them. They were held to use the arms of vanquished Carrancistas, or dead Villistas. For the remainder of the month the preacher was able to be in his home, but not to leave the house. With his father, too old for service, he got away, and traveled over fifty miles on foot to Namiquipa; then by wagon to San Buenaventura, where he stayed four days, holding services at the house of evangelicals who have been there for years (it was there that Mr. Case had his ranch and preached in the town); then to Colernia Dublan, and here by train. He was able to send back a few provisions to the family by his father, from San Buenaventura, and we have arranged for him to return in a few days to make that place his headquarters for the present."

"*November 20.* No, there is no question in regard to the existence in flesh and blood of the bloody and fleshly Villa. As I wrote recently, one of our C. Guerrero workers was forced to go with Villa, saw him frequently during the twenty or more days that he was held, but reports him as growing worse daily from his old wound in the leg, aggravated by the disease in his system (for which he was treated by physicians in this city when in C. Juarez) and by heavy drinking, which is one of his recent acquirements! Villa had to be lifted bodily into the saddle, and the wounded leg suspended by bands from the pommel of the saddle."

CEYLON

Jaffna College Celebrates

Jaffna College figured prominently in the celebration of the centenary of the Ceylon Mission, and after more formal affairs were over the college had a celebration of its own, when the corner stone of a new Science Building was laid by Sec. Edward Lincoln Smith, of the American Board's Deputation; a portrait of Dr. Samuel W. Howland, former principal of the college, was unveiled by Mrs. Smith; and the annual Prize Giving of the college took place, the government Director of Education presiding. The prize winners of this year had voted to give the value of the prizes usually distributed to the Red Cross fund, and themselves to receive simply cards denoting the prizes they had won. They seemed full of joy over the success of their plan, and marched up to receive their bits of pasteboard with as much pride as if they were getting medals of gold.

Mr. Warner, of the American visitors, made a brief address based on the Boy Scout's motto, "Be Prepared," and was followed by the Director of Education, who spoke very happily

JAFFNA COLLEGE, VADDUKKODDAI, CEYLON

The building at the left is one of the dormitories. The new building and the campus in general are to the right and front of the main building shown here

on the record of Jaffna College in the past and on the history of the American Mission, with which he showed remarkable familiarity.

*

INDIA

A Church Conference in Marathi Mission

Rev. A. H. Clark, of Ahmednagar, writing to friends in America last autumn, describes the growth of a church conference established at the time of the Marathi centenary. His letter is inspiring:—

"Our missionary experiences and opportunities continue to be rich and significant. I found myself, while taking a railroad journey the other day on mission business, making notes on the subject of the privileges—I had almost said the fascinations—of the

A STREET IN JAFFNA TOWN

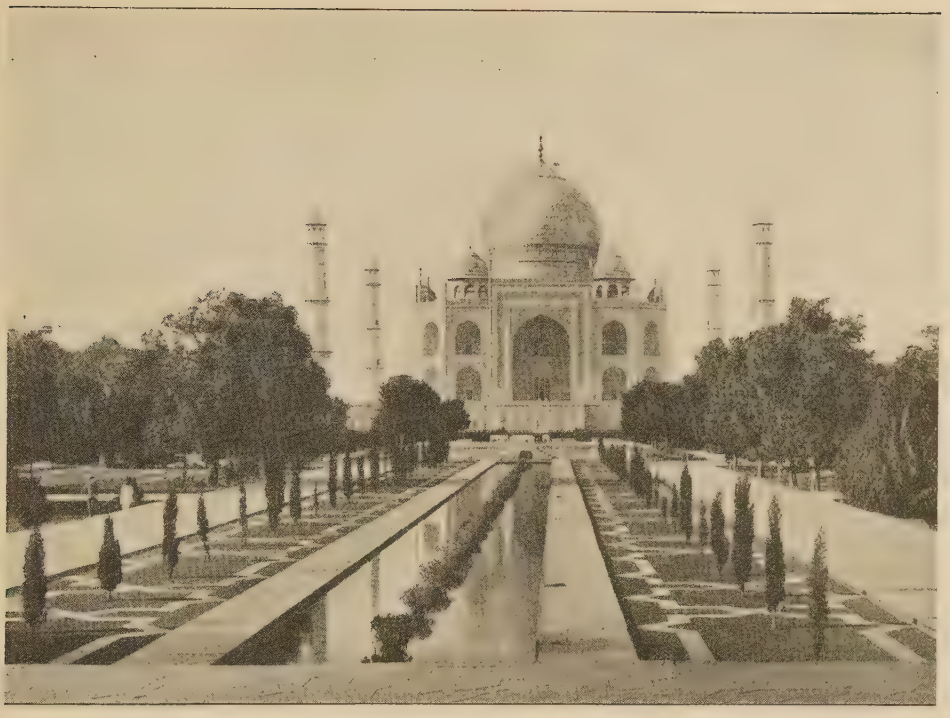
missionary career. Some of these privileges can be and often are turned around and spoken of as temptations and disadvantages; such, for instance, as the fact that we have to get along without most of the helpfulness which comes from conventions, conferences, personal contact with notable personalities, and all the thousand and one stimulating influences of a Christian civilization. But what is this but an opportunity to learn by experience how to get back of all these secondary influences to the fountain head of all inspiration?

"Moreover, the doors to fruitful service lie open all about us. We cannot enter half of them. When I think of its richness of experience and opportunity, this missionary career makes me think of the night-blooming cereus, which is so common here. Probably you have seen some variety of this flower and know how, on the final night, it gradually opens, disclosing the unnumbered beautiful golden wonders which lie hidden in its heart. The opportunities which open out before us here continually are no less wonderful.

"One of the most stimulating experiences of the year was the recent meeting of our Kolgaon 'Aikya,' or Church Conference. Three years ago, at the time of our centenary, the Kolgaon churches formed an 'Aikya' for the purpose of stimulating giving to the church and responsibility for its management by the village Christians, thus developing self-support. This was one fruit of the centenary. At our first meeting in 1913 we discussed at length whether the Kolgaon Aikya could support three pastors or must be content with two, each pastor having a circle of villages under his care. Those of little faith said two, but the counsel of the bolder spirits prevailed and we assumed the support of three circle pastors, not wholly without help from mission funds, but with a decreasing grant which was to disappear in fifteen years.

"The first giving by the villagers came hard. They were accustomed to receiving everything from the mission. They were very poor. It was not easy for them to learn that giving to God, even out of poverty, is an integral part of Christian life and service. Yet after two years they had become so far accustomed to the new order that they decided to add a fourth man to the list of those supported by the Council. We now have a circle of villages under an ordained man for each corner of our district triangle, and a fourth in the heart of it. The giving of the vil-

LOCAL CONFERENCE OF CHURCHES IN THE MARATHI MISSION



A GLIMPSE OF THE TAJ MAHAL

India's most beautiful memorial building

lagers this year was double what it was in 1913.

"Alongside of increased willingness to give, there developed, as of course there would, increased interest in and enthusiasm for the church and its life. Before that time the church was largely run by pastors and other mission workers. The common villagers had little to do with it. Now the villagers have vital interest and voice in all things. They also take a most important part in the work of spreading Christianity. Directly as a result of the new *esprit* in the district, one whole community recently enrolled itself among our inquirers, and about twenty adults from this village have already received baptism; four other villages are almost at the same stage of development; a fifth is begging us to make a beginning there, while the Christian life of almost every one of our older communities has been greatly deepened. In almost every village a daily vesper service is now held, with a fair attendance of men. This year's church figures are not yet prepared, but they will surely show the largest advance in numbers in the history of the district.

"The recent Council meeting was an expression of this new life in the churches. Bands of delegates came, singing Christian hymns as they passed along the roads. Twenty came walking from Kolgaon, sixteen miles away. It was in the midst of the time of sowing, which came unusually late this year; yet these twenty men gave up nearly three days to attend this Aikya meeting. Other groups of about the same size came from nearer villages, and there were several singing bands of smaller size. As each band came near, the Christians of Khandala, who were our hosts, went out to meet them and all came back together, singing and playing on their instruments and swaying their bodies in time to the music. There never has been a meeting in our district of such spontaneous interest; the pledges from all the vil-

lages toward church support were increased, many non-Christians from all about caught the enthusiasm, and the whole meeting gave one the impression that Christianity had here found joyful expression of a truly Indian type. We all went home feeling more vividly than ever that God was at work in India."

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Riding in a Jutka

Rev. Harold Cooper, of Aruppukottai, writes feelingly of his experiences with an Indian vehicle:—

"I rode in a jutka. Perhaps it would be more correct to say that I worked my way in a jutka. This small conveyance is a little, narrow wagon with a covered top. To climb into this wagon it is advisable to tie yourself into a knot or to place your legs around your neck. Should this gymnastic feat be impossible, then woe be to the unlucky traveler's bones! Methinks a jutka must have been invented as an instrument of torture during the Spanish Inquisition, transferred to India, and placed upon wheels. There are four sides to the jutka. Against the top and two sides you bump your head, and on the seat you bump your body, the motion suggesting horseback riding. For the first mile this is a novelty. On the second mile your smile becomes a sickly grin. But by the time you have reached the twelfth mile and have hit the funny bone in your elbow several times, you begin to realize that things are not what they seem.

A JUTKA

"This jutka is drawn by an animal which resembles a horse. It has the frame of a horse, but most of the flesh is missing, owing to poor feeding. Being of a wild variety, its chief desire is to climb trees or to balk. But after much loud shouting and forcible argument, it is reluctantly persuaded to travel in the road.

"There are Irish jaunting cars and Russian droshkies, English landaus and American buggies; but for genuine torture, I doubt if anything can surpass an Indian jutka.

"So please remember that a touring missionary needs a conveyance. He would welcome anything from a donkey and cart, horse and buggy, to a motorcycle, automobile, or a child's express wagon. Anything but a jutka!"

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The Call for Teachers at Sirur

Rev. and Mrs. Arthur A. McBride, formerly stationed at Sholapur, in the Marathi Mission, have been, since their return from furlough a few months ago, assigned to the Sirur field, left vacant since the return to America in 1915 of Mrs. Mary C. Winsor. A recent letter from Mr. McBride runs as follows:—

"Day before yesterday I made a trip through one little section of the district. Plague is so bad here that we have had to close all of our schools, and so I am more free to get to the outstations. This is a hilly section and the roads are very primitive. Not a stone removed or a rut filled since the first cow traveled that path some twenty centuries ago. The rivers would be so scared at the idea of a bridge that they would refuse to run. But the people live in considerable numbers among the hills. Bridgeless rivers have no fears for them.

"I traveled on bicycle, horseback, oxcart, on men's shoulders, and on foot; chiefly on foot. We covered twenty miles that day. We had meetings in four villages, and everywhere had good numbers and earnest attention. They pleaded for teachers for their villages. In one village only one man in the whole village can read and write. The headman of the village said that he would come to the school if we had one there. It was pathetic to see their anxiety lest we get away without promising them the teacher they so much want. Many are almost ready

to be baptized, if we can only send a teacher to bring the influence to a head. Everywhere we were cordially welcomed and they seemed to hate to have us leave. There was no forcing a new religion upon a reluctant people in any of these places.

"We are grateful that at least in one of these villages we shall have a teacher at work next week. He came to me this morning and wanted to go on Monday. He is enthusiastic about the prospect. He has always lived in larger places; he has a good education and years of experience; he is a highly paid man, and I have been told it was foolish to send him there. But I believe in having our best men in the places of greatest need, where they have to rely on themselves most and are under less supervision than in our larger stations.

"In Sirur we are grateful that at present the chief government official, called a *mamletdar,* is a Christian. His father was a teacher in the normal school at 'Nagar and was very bright. The *mamletdar* is friendly to us and will do what he can to make the lot of the Indian Christians as comfortable as possible. But the real source of gratitude is that it raises the estimation of the Christian community in the eyes of the Hindu people to have well-educated and influential men in the community. Many of our people are so poorly educated and of such humble origin that they have not the weight which their numbers ought to carry. But time will improve all this, for the Christians are becoming the best educated community in some sections, and carry more weight in consequence.

"Plague, requiring a readjustment of all of our work, getting acquainted with people and problems, and carrying on as much of the work as we have been able to do, have made this a busy month. We have had to postpone mission meeting because plague is so bad in 'Nagar. That means that work there is shut down, too. In some cases this brings a vacation to the missionaries who are in school work. With us it has meant even more work and greater responsibility than usual."

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AFRICA

A Union Dissolved

At the annual meeting of the South Africa Missions, last summer, it was definitely decided that the union between the American Board and the United Free Church of Scotland in maintaining the Union Theological College at Impolweni should be discon-

ROMANY WOMEN AT A STATION SOUTH OF SHOLAPUR

tinued. The action was taken on the initiative of the Church of Scotland.

The theological school, with Rev. James Dexter Taylor, of our Zulu Mission, at its head, is to return to Aman-

MR. TAYLOR'S HOUSE AT IMPOLWENI
Built by the Scottish Mission for use by Mr. Taylor

zimtoti as a department of Amanzimtoti Institute. "This," Mr. Taylor writes, "means the erection of a new plant there, as all the buildings formerly occupied by the school before the attempted union at Impolweni are now used by the Girls' Normal Department of the Institute. There will be required a residence for ourselves, a classroom and library building, and cottages for the students. It has been decided that the school shall remain closed during 1917 and be reopened, if possible, in August, 1918. It is expected that, if necessary, I will raise the money during my furlough.

"I should have been glad if it had been possible for me to leave in December [1916], get the proofreading of the Zulu Bible off, have a few months of study and rest, and be ready for money-raising in the fall of 1917. That seems impossible; so I shall be in the position of having to dovetail proofreading, money-raising, and study. I won't be so rash as to include rest in that list.

"The dissolution of the union in the theological school is due to the decision of the Scotch church that (1) their church in Natal has not sufficient scope for native ministers to justify them in maintaining a school for their training; and (2) in view of the proposed union of the Natal branch of their church to the Transkei branch, it is undesirable that two different standards of qualification be recognized, and therefore all candidates for the ministry should be trained at Lovedale. The most friendly feelings prevail between our two societies and their respective representatives in the college. At the same time we were considering the necessity of severing the union unless the Scotch church provided more liberally for the financial support of the college.

"The plan has involved, in some respects, a sacrifice of our immediate interests. Our men have not liked the place here at Impolweni. We have been separated from our own native constituency and have inevitably lost touch with them, and we have lost advantages that would accrue to both

A WORKSHOP AT AMANZIMTOTI

GROUP OF KAMUNDONGO CHURCH MEMBERS, WEST CENTRAL AFRICA

Amanzimtoti Institute and the college by proximity and by some interchange of class work.

"From the point of view of our own work, it will be a distinct advantage to be back at Amanzimtoti. The institute, through the planting of sugarcane, now seems in a fair way to have adequate funds at its disposal; and if the theological college can be restarted with proper equipment and a fair annual appropriation, it should be in a more prosperous condition and do better work than it has ever been able to do."

✣

Sermons Differ, but Texts Are the Same

Rev. John T. Tucker, director of schools in connection with the institute of the West Central Africa Mission, has just sent a brief report of a couple of sermons by native preachers near Dondi. They furnish another proof of the adaptability of the Bible as a carrier of Christian instruction. Mr. Tucker writes:—

"Now you want to hear some sermons by native preachers? Very well, we will ask Esinde, who is from Chisamba, but who is in charge of the oxen used for hauling. He will preach on Sunday morning. He takes for his text the story of Nicodemus—a perennial favorite here. You got his point this morning? His whole sermon turned on the words, 'The same came to Jesus by night.' 'By *night*.' That, he says, reveals the determination of Nicodemus to find Jesus at all costs. Even by night he went to him, thus choosing the hardest time. Then he concludes by the exhortation: 'Let us all follow Nicodemus in this respect. Many things hinder us, but let us be as determined to find Jesus as he was.'

A PREACHER AND A DEACON

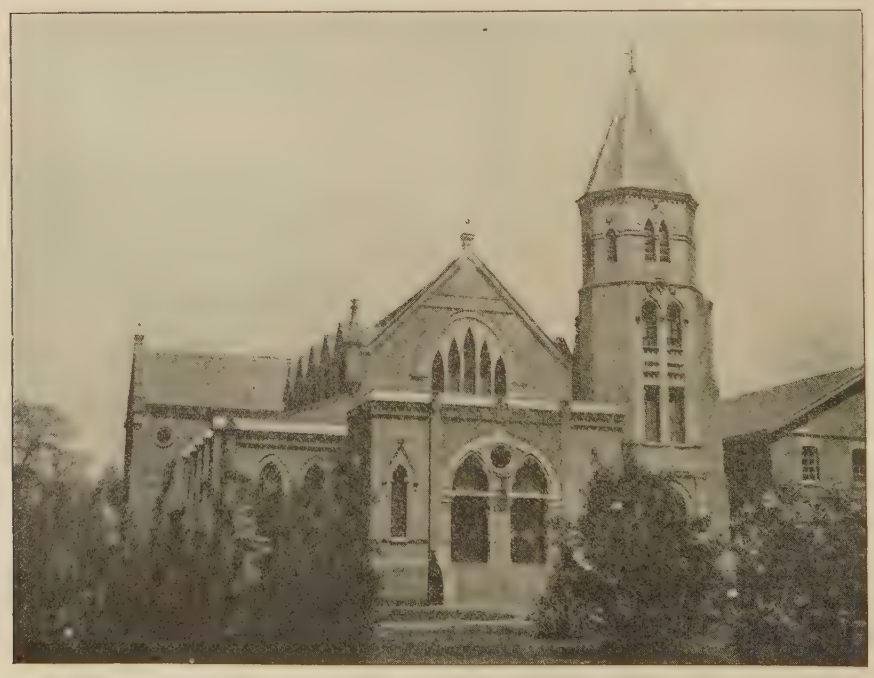
"You immediately feel that this is not the usual interpretation given to Nicodemus's coming by night. We emphasize the fear. What led the native preacher to strike out on new lines? It all arises from his environment. To get a native outside the village stockade when it is dark requires a good deal of courage on his part. Some of the older ones do not like to leave their houses after dark for fear of the spirits which haunt the upper regions and swoop down on any intrepid soul who is too venturesome or who is not well armed against them. Then there is the fear of wild beasts. We are conversing with a boy from an outlying village. We ask about their cattle, sheep, and goats. He says that the lions have eaten all the sheep and the goats have almost disappeared, owing to the midnight raids of the lions.

"Now you see why going to Jesus *by night* impressed the native preacher. He spoke in a way understood by the people.

"Here is another service conducted by a native preacher on Wednesday evening. He is Kapuisa, one of Dr. Currie's old boys. He is giving a running commentary on the passage describing the sending forth of the twelve apostles by our Lord. When he comes to the command, 'Carry no money in thy purse,' he asks, 'Why did Jesus give that command?'

"He then shows how wise it is. For example, a little while ago a preacher from one of the stations was working here at Dondi. He went out to preach on Sunday afternoon with others. When he had finished his sermon he said to the headman: 'Nala, I heard you have some very fine sheep. I want to buy one. Here is the money; I want that one.'

"'Now,' said Kapuisa, 'you see why Christ told them to leave their money at home when they went on preaching



CENTRAL CONGREGATIONAL CHURCH AND PARISH HOUSE, PEKING

The Parish House, to the right, has been in constant use day and night for the past year. It is now being remodeled, a pastor's study being added, and its appearance made to harmonize with the church

SOME BOARDING SCHOOL GIRLS AT TUNGCHOW

tours. If a man carries money with him, in his pocket, he is sure to be tempted to trade, and people will say, "These people make out they come to preach to us, but in reality they just want to buy our cattle." '

"Such characteristic native preaching may disappear in a few years. We hope it may not. It reaches the heart of the native. The danger of an institute course is the turning out of a certain type, eliminating the characteristically native. Against this, however, we are on our guard."

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CHINA

A School for the Poor in Tungchow

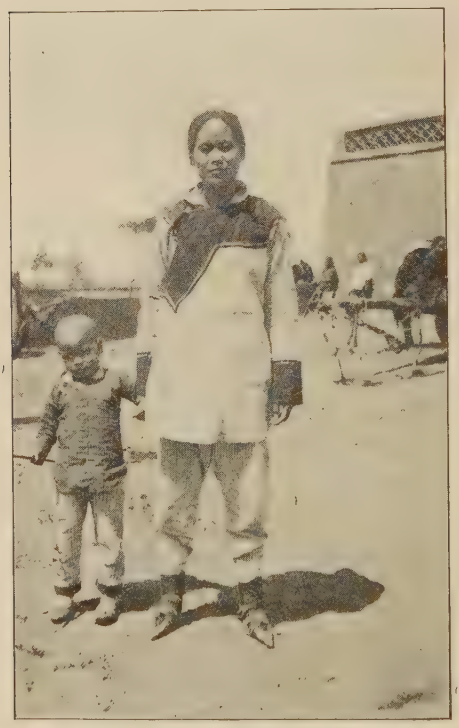
Rev. Murray S. Frame, of Tungchow, is engaged in both educational and evangelistic work in his district, and his letters are most illuminating on both subjects. He has just sent a story of the founding of a school in Tungchow, which is full of encouragement and of much interest.

A plan had been proposed for establishing a school for the children of the poor in Tungchow, whose chance of earning a livelihood would be increased by the possession of the rudiments of an education; but the money, which it had been hoped might be given by friends in America, was not forthcoming, and the mission was about to give up the project. It had been discussed, however, with Mr. Chou, the preacher at a street chapel, which he has in four years made a community center for the town. Mr. Frame writes:—

"Mr. Chou suggested that he use his summer vacation in trying what could be done locally. He soon found that the educational experience of the town was not equal to the idea of a model school, with a long course of study for scholars who could pay tuition, but that a proposal to help the children of the poor met a quick response in a community which is swamped by its poor and boasts no organizations of a charitable nature.

"The most famous citizen of Tung-

chow, known and respected throughout the republic, is one of the simplest and most democratic. Though, for reasons in which you would be interested, he is not a Christian, he is frequently to be seen at the street chapel, and is persuaded that China's hope is in Christian education. His assistance was invaluable, as was also that of Mr. Chang, a man who finds an outlet for the altruism that is deep-rooted in everybody by soliciting gifts to maintain soup kitchens for the poor in the cold winter months, in the premises of three Buddhist temples. For a year or two Mr. Chang has not been well, but is now restored to health and is a



A WOULD-BE STUDENT

Mrs. Wang wishes to unbind her feet and to go to a Christian school. In her city, alas, we have no school for married women

familiar figure at the chapel. The founding of a school for the sons of his cherished poor was a job precisely to his liking.

"The district official, hearing of the undertaking, reckoned up the annual market value of certain perquisites of his office, like salt and ice, for which he does not pay, and promised to contribute that amount each year. A Buddhist temple not far from Tungchow learned of what was going on and insisted on bestowing annually the rent of seventy acres of land. (The temple owns one of the leading banks of the city, and was so warmed up by its generosity that it invited us to a dinner at the bank yesterday evening.)

"An unused temple has been repaired and fitted up for the new school, till it is far more attractive and commodious than any of our mission schools. A Board of Directors of nine men was elected by all who are willing to contribute as much as fifteen dollars to the school annually. Six hundred dollars were paid into one of the city banks by various donors, in addition to subscriptions for the future.

"The directors have agreed to finance the undertaking. They appointed an executive committee of six, among whom the cashier of one of the banks is treasurer, two non-Christians are a committee to raise funds, and two members of our Christian educational committee are managers of the school, with full authority to determine its educational policy, including religious instruction. The directors also secured two Christian graduates of the college as teachers. The school is to have a good many novel features, which I shall describe when they have been perfected.

"There is a new spirit abroad in Tungchow."

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A College Student's Preaching Experiences

Rev. Elmer W. Galt, of Paotingfu, writes of the fine work some of the North China Union College seniors have done during a recent vacation, in connection with older and more experienced evangelists, in preaching and teaching at various centers in the

MRS. HU, BIBLE-WOMAN, AND A STRANGER VISITOR

Mrs. Hu was so opposed to her husband's attending church that she bought poison and went out to kill herself on the steps of the chapel, thereby involving the church in much trouble. She was asked in to have tea ! Curiosity made her go in before she died. Her reception and what she saw, the school, etc., so impressed her that she took the whole family to church next Sunday, put two children in school, and after study herself became a Bible-woman

Chihli District. We quote one very interesting and encouraging section of his letter:—

"I wish you might have been in my study to note the enthusiasm with which one of these boys told his story as he reported to me on his way back to college. He had been assisting one of our regular evangelists, Mr. Teng. I will introduce him first. His name is Tung Shou I (doong show ee). He is an attractive-appearing, frank-faced, rather slender youth of about twenty-two years; basket-ball star and good, all-round athlete; chairman this year of the student athletic association of the college; above the average in scholarship and with good, clean, earnest Christian character.

"Over and over the young man said, in speaking of the class, 'I had no idea that a group of people could be so eager and warm-hearted.' He went on to explain that the men and boys were on hand morning, afternoon, and night to learn to read the simple books. Women also came to the evening meetings. The small room loaned by one of the inquirers always became overfull. After formal evening meetings, the people insisted on staying to get help with their books, and especially to learn to sing, and would seldom scatter till in the wee small hours.

"What struck him particularly was the character of the group and the promise of permanence of results in their midst. Some of the men had become interested three or four years before. We had no evangelist near them and could give little heed to their Macedonian cry. One or the other of two Christians, each in a different village some four or five miles away, was able to meet with them once in a while and to tell them a little about the truth. Two of their own number could read, and undertook to 'search the Scriptures' and Christian tracts and to explain to others what they understood. During the three or four years they had had but two or three passing visits from an evangelist; but when the class opened, several of them already had a better grasp of Christian teachings than some of the Christians who have been for many years in the church. And one very encouraging feature is that in almost every case they are interested by families—fathers, mothers, sons, and daughters seeking the way together."

THE PORTFOLIO

A Miracle Story

And He said unto the Methodist Episcopal Church, "Launch out into the deep, and let down your nets for a draught."

And the Methodist Church answering said unto Him, "Master, there is yet much fish to be caught in these home waters; nevertheless, at thy word some of us will launch out and cast our net."

And when they had this done, they inclosed a great multitude of fishes, and their net brake.

And they beckoned unto their partners, which were in the other ships at home, that they should come and help them. But their partners, not realizing the greatness of the haul, continued to clean their nets on the home shore and sent only one small boat to their help.

And they from the distance beckoned the more wildly, but ere other boats were sent to them a great quantity of the fish escaped again into the sea.

And they who had inclosed so great a multitude of fishes were sad, and sent back certain of their number to the home shore to tell how it was the Master's power that had made possible the miraculous draught, and that at His word the multitude of fishes became greater each time the net was cast.

And when they at the old accustomed fishing-place along the home shore heard these things they regretted their mistake, especially when they saw the great loss of fish and understood that the Master was sad at heart.

Thereupon they all came together to consider this matter further, and gave assurance to their partners that such wasteful mistakes would no more be made.

So they who had launched out into the deep returned to their deep-sea fishing, full of new joy.

And the heart of the Master was glad.

From the "Woman's Missionary Friend."

The Y. M. C. A. Hut at Hill No. 60

It is right among the reserve trenches, for the hut is placed where it can best meet the soldier's need as he comes and goes round the corner of the hill to and from the deadly line. Linked with it is a dugout, for shrapnel bullets come sputtering and pattering there. Shells have fallen twenty yards from its door. Gas helmets must be kept at hand, especially if there is any doubt about the wind. . . . Four times I have visited that hut to preach and lecture. . . .

To have the privilege of speaking to such men is itself a sacrament. How eagerly they listen to central things of faith and life—for who would venture to speak to them of things other, or in words other, than tense, direct, and love-winged! To hear them sing is an inspiration. Their choice of hymns is swift and sure, for they care only for those that matter—the classic hymns of the Church that are melodious with faith and hope and victory in Christ. They are up against realities, and need nothing short of a Holy Father and a triumphant Saviour gloriously hymned. "Nothing else avails," said one of them. "I have spent strength and time on a religion of culture, but here nothing is of use but the plain Christ. The other is not simple enough, or direct enough, or satisfying." And have we not all felt the same?

Never shall I forget that hut, crowded with men singing, "Peace,

perfect peace," while the guns boomed and the machine guns rattled, and the song swelled triumphantly amid the short pauses of the guns. When the stanza, "Peace, perfect peace, death shadowing us and ours," was reached, I could only look through an open window to see striding up and round the corner of the hill, in the gray dusk, a working party of silent, steel-helmeted men, armed with shovel and pickax, mining tools and wire tools, or with rifle, on their way to "No Man's Land," to repair breaches and dig trenches. That is at all times nerve-straining and perilous work; but as with fine stride they swept over the hip of the hill, the strain that followed them was a full-throated and triumphant, "Jesus hath vanquished death and all its powers." It was a great hour. Such experiences, even repeated, never become familiar; they always tug desperately at the heartstrings. How could they do otherwise?

Said another soldier: "There will be new faces in heaven tonight, for a number here have been paraded for a raiding party, and we never all come back. Let us sing, 'Forever with the Lord.'" And they sang it and meant it. Ah! there faith matters and goes deep, compared with the smug conventionality and lath-and-plaster virtues that often pass for religion at home. There faith means reality, service, and self-sacrifice. But that cheery courage, that touch of jauntiness that covers deep seriousness, that happy-go-lucky earnestness amid perils and death—what an asset we have there, and how characteristically British! There is no emotional parade of religion, far from it, but something deeper—the thing itself, though on many trying occasions veiled in the lilting melody of "The long, long trail," or some other favorite ditty.

Principal D. L. Ritchie, in "The Christian World."

THE BOOKSHELF

The New Map of Africa. By Herbert Adams Gibbons. New York: The Century Co. Pp. 503. Price, $2.00 net.

The author of this book has been for a number of years professor of history in Robert College, Constantinople, and has also been the "Near East" correspondent of the New York *Herald.* He published, a year or more ago, a book called "The New Map of Europe," which has gone through three printings and which has been invaluable in stating in compact form the political history of the European nations in the years prior to the outbreak of the present war.

This new book is of even greater interest and value, since there has not heretofore been printed, in any language or anywhere, an account of the last fifteen years' political history in Africa. Great Britain's exploits and acquisitions, her protectorates and her combinations, have been known in general, but Professor Gibbons sets them forth in their logical order and in impartial language. He tells of France's ambitions for an African empire, of her differing policies in Algeria and in Tunis, of her penetration into the Sahara and Central Africa, and points out the reason for the Frenchman's being more successful in dealing with Moslem races than the Englishman; namely, that he feels no racial antipathy for the native, while the Englishman always denies the native social equality.

The studies of the Belgians in the Congo; of Italy's colonial venture; of the independent states of Liberia and Abyssinia; and of Germany's awakening to her need for colonies, which did not really begin till 1907, all make fascinating reading, written as they are in clear, concise English, with occasional bits of description or touches of color such as Professor Gibbons's acquaintance with the countries, or with the prominent persons

described, makes possible. The record of recent events in Africa, especially those relating to the German colonies, is brought down to September, 1916. In the last chapter Professor Gibbons enumerates some of the African problems that will come before a Peace Conference when the war is over. A half dozen maps and an unusually good index add to the book's great value.

The Disintegration of Islam. By Samuel M. Zwemer.

This book, among the many from the facile pen of Dr. Zwemer, is widely discussed in missionary circles. For many years the author of this book has lived in the center of the Moslem world, in close touch with its inner life. This enables him to speak with authority on a subject affecting not only one-seventh of the human race, which is Mohammedan, but the entire Christian world, deeply concerned with every indication of a break in the hitherto boasted solidarity of Islam. The book is a careful *résumé* of recent events vitally affecting the unity of Mohammedanism.

Children's Object Story Sermons. By Otis Tiffany Barnes. New York: F. H. Revell Co. Pp. 159. Price, 75 cents net.

The sermons in this little book were used by the writer with his own young folks, and, as he says, while the lambs of the flock were interested, the grown-up sheep paid even closer attention. The objects used to illustrate the simple texts are such as are available anywhere, and the illustrations range from stories of heroism to simple scientific experiments.

Tales of the Labrador. By Wilfred Thomason Grenfell. Boston: Houghton Mifflin Co. Pp. 240. Price, $1.25 net.

Good stories, every one! Dr. Grenfell knows his subject. He sees the romance, the pathos, the wild adventure, the heroic tests of courage, that characterize the bleak battlefield of the Labrador. Thereon are won victories, physical and moral, that are worth telling about. The Doctor delights to write them out, and we all delight to read his record.

The Wild Tribes of Davao District, Mindanao. By Fay-Cooper Cole. Chicago: Field Museum of Natural History.

Mr. Cole, the author of this valuable pamphlet, is assistant curator of Malayan Ethnology in the Field Museum, and this work is published in the regular Anthropological Series issued by that institution. It represents the result of long study of its subject, and especially embodies knowledge gained in seven months of life with the tribes in Southern Mindanao. The Bagobo, the Bila-an, the Culamane, and the Mandaya—names familiar to those interested in the American Board's mission in the Philippines—are each described with sympathetic understanding and in fascinating diction. The seventy-five plates from photographs and the countless pen and ink sketches reproduced add wonderfully to the vividness of the work.

Friends Beyond Seas. By Henry T. Hodkin, M.A., M.B. London: Headley Bros. Pp. 256.

The Friends described in this book are those of the Society of Friends, in other words the "Quakers," whose foreign missionary work is its theme. The author is the secretary of the Friends' Foreign Mission Association (British), and was formerly one of its missionaries in China; well qualified, therefore, for the task he has essayed.

The association was formed in 1868, under the stirrings of heart over the Indian mutiny and its fires of bitterness and revenge; strangely enough the first missionaries sailed a year earlier for Madagascar. India, Madagascar, and Syria were the fields first attempted; later China, Ceylon, and the island of Pemba were added. Each of these fields is reviewed and the progress and expansion of the missionary undertaking therein is sketched. The closing chapter of the book affirms the validity of the Friends' contribution to the world missionary enterprise, a plea which every reader of the book would indorse. In this era of world warfare, the Quaker's view of the gospel and its message certainly deserves a world hearing.

The Birth of Mormonism. By John Quincy Adams, D.D. Boston: The Gorham Press. Pp. 106. Price, $1.00 net.

Dr. Adams, a member of the faculty of Auburn Theological Seminary, after giving a study of Joseph Smith and his golden plate, goes on to study Mormonism in its moral menace to our country today. Dr. Adams appends to his chapters a list of the authorities he consulted, many of which are no longer in existence.

The Trail to the Hearts of Men. By Abe Cory. Published by Fleming H. Revell Co. Pp. 332. Price, $1.35 net.

A combination of dime novel and missionary apologetic that from either point of view falls flat. The scene is laid in China, at least so the nomenclature indicates; but it is a Westerner's idea of China. Who that knows the Chinese could imagine one of them thus addressing an American missionary, "You can do a lot of things, my friend, but from the way you dream I sometimes think you are almost wild."

Children of South America. By Katharine A. Hodge. New York: Fleming H. Revell Co. Pp. 128. Price, 60 cents net.

This is one of the beautifully illustrated and attractively printed "Other Lands Series" which the Revell Company have been publishing for some time past. Mrs. Hodge gives sad pictures of the suffering and need of the children in the rubber forests of Brazil and Peru, among the Indians of Paraguay, and in other South American countries of which we know very little except the names.

God's Minute. Philadelphia: Vir Publishing Co. Pp. 384. Price, 35 cents net.

A collection of prayers, one for each day in a year, written by 365 different persons, and each supposed to take sixty seconds in the reading. Among the writers represented who are likely to be known to our readers are Rev. Messrs. G. G. Atkins, Hugh Black, E. B. Allen, H. P. Dewey, Ozora S. Davis, O. P. Gifford, H. C. King, and many others whose names should guarantee the quality of the compilation.

WORLD BRIEFS

The Roumanian flag now hangs from the balcony of the Liverpool Exchange newsroom with the flags of other allied nations.

Contracts are prepared for putting up a building for the American Bible Society at Cristobal, in the Canal Zone. It is to be seventy-five feet long and three stories high.

Eighty-three million pages of religious literature is the output of the Nile Mission Press during its ten years of existence. Its work goes to the whole Mohammedan world.

The American Seaman's Friend Society plans to open a Sailors' Home in Colon, at the Atlantic end of the Panama Canal, which will serve the religious and social needs of the hundreds of seamen who are in Colon every night.

The Utah Gospel Mission reports more than 500 settlements in its field which are without local Christian work. In four months of 1915, nearly 5,000 calls were made at homes in the great intermountain Mormon region.

The Russian Duma voted on June 30 to prohibit permanently the sale in the czar's dominions of any drink containing more than one and one-half per cent of alcohol. The bill must be passed by the upper house and signed by the emperor before it becomes a law.

In Egypt there are now 285 missionaries at work, yet it is largely an unreached field. There are 12,000 villages and sixty towns, with a population of over 16,000, without any representative of Christ. Egypt's population today is reckoned as 14,000,000 Moslems and 1,000,000 Copts.

In the past nine years the Bible Teachers' Training School of New York has, in its Italian department, trained ninety-three Italian men and women, who have gone out as mission workers among their countrymen. In this connection twenty-seven Italian churches and missions have been started.

Although it is impossible to secure exact information as to the number of Testaments and Gospels distributed by the World's Sunday School Association with funds

recently raised, the following figures will be of interest: 55,199 in France; 471,316 in Central Europe, which comprises Germany, Austria, Serbia, Roumania, and the Balkans; 31,250 in Italy; 80,000 in Russia; 150,000 through the International Y. M. C. A. in the different countries. Altogether nearly 800,000 Testaments have reached the soldiers of Europe; but in Italy alone between three and four million soldiers are calling for the Book, and the opportunity is as great or greater in each of the other countries at war. Five cents buys a copy of the New Testament; a Gospel costs even less. Send gifts to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The recently chosen president of the World's Sunday School Association, succeeding the late Sir Robert Laidlaw, is Rt. Hon. T. R. Ferens, of Hull, England. Mr. Ferens has been a member of Parliament since 1906, and is also Privy Councilor of London and High Steward of Hull. He is chief director of an industrial firm with a capital of £2,000,000. He has presented to Hull a public park and two recreation grounds; has built and endowed a "Haven of Rest" for old people; and has given the Hull Art Gallery £10,000 for the purchase of pictures. For forty-two years Mr. Ferens has been superintendent of the Brunswick Wesleyan Sunday school, which has a membership of 2,500. While Parliament is sitting he comes from London to Hull each Friday, returning Monday, after having presided over the Sunday school and the young people's service.

Bilychnis, a Baptist review published in Rome, gives a *résumé* of religious statistics taken in the governmental census of 1911. These figures show that the number of avowedly evangelical Christians in Italy nearly doubled in the ten years from 1901 to 1911, having risen from 65,596 to 123,253. At the same time, the number of evangelical foreigners in the country has dropped from 30,000 to 16,000; so that the whole increase of Protestants in the country has not only made good this loss, but has added tens of thousands of new adherents. Many of these avowed "evangelicals" belong to the more thoughtful and influential classes, professional men, those following liberal arts, holding governmental positions, etc. Not only in numbers, but in extent of territory, does the penetrating force of a pure gospel show itself. Certain places in Italy have long been strongholds of clericalism, seeming absolutely impervious to the influence of a more Biblical teaching. Little by little the number of these places is diminishing, and their area is less extended.

THE CHRONICLE

Arrivals in this Country

November 20. In New York, Rev. and Mrs. John W. Baird, from Samokov, Bulgaria.

Deaths

November 20. In Madura, India, following surgical operation, Miss Mabel L. Chase. (See editorial pages.)

November 22. In Turkey, Miss Mary C. Fowle, recently of Sivas, probably from typhus. (See editorial pages.)

Marriage

October 3. In Madura, India, Rev. Azel A. Martin, of Manamadura, and Miss Emma Webb.

Arrivals on the Field

September 26. In Peking, Mr. and Mrs. Paul N. MacEachron, joining the North China Mission, with station at Tehchow, Shantung District.

September 26. In Madura, India, Rev. and Mrs. Edward L. Nolting and Miss Emma Webb, joining the Madura Mission.

October —. In Foochow, China, Rev. and Mrs. Edwin D. Kellogg, returning from furlough to station at Shaowu.

October —. In Nanking, China, Rev. and Mrs. Robert W. McClure, joining the Foochow Mission, with station at Shaowu.

October 1. In Foochow, China, Miss Elsie M. Garretson, returning from furlough to station at Ponasang; Mr. and Mrs. Roderick Scott, joining the mission, with station at Foochow City.

October 6. In Port Said, Egypt, Miss Mary E. Kinney, of Adabazar, and Mrs. Lillian Cole Sewny, of Sivas, both of the Western Turkey Mission, to engage in relief work in Port Said.

October 31. In Foochow, China, Rev. and Mrs. Frederick P. Beach, returning from furlough to station at Diongloh; Miss Bertha H. Allen, joining the mission, with station at Foochow; and Miss Adelaide K. Thomson, to be associated with the mission, with station at Ponasang.

November —. In Tehchow, China, Rev. and Mrs. Arie B. DeHaan, returning from furlough to the North China Mission.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bath, Winter-st. Cong. ch.	15 00	
Brunswick, 1st Cong. ch., of which 25 from Charles T. Burnett,	85 00	
Greenville, Union Cong. ch., for work in Turkey,	8 20	
Hallowell, Old South Cong. ch.	3 00	
Hampden, Cong. ch.	8 00	
Harrison, Cong. ch.	10 00	
Holden, Cong. ch.	5 80	
North Waterford, 2d Cong. ch.	7 00	
Oxford, Cong. ch., W. H. M. U.	1 00	— 143 00

New Hampshire

Campton, Cong. ch.	10 00	
Greenville, Cong. ch.	10 00	
Hampstead, Cong. ch., Mary E. Spollett,	5 00	
Kingston, Cong. ch.	6 00	
Manchester, Franklin-st. Cong. ch.	160 00	
New Castle, Cong. ch.	4 96	
Plymouth, Cong. ch.	15 41	
Walpole, Cong. ch.	19 77	— 231 14

Vermont

Barton, Cong. ch.	16 06	
Cabot, Cong. ch., toward support Rev. J. X. Miller,	18 00	
Corinth, East Cong. ch.	10 00	
Coventry, Cong. ch.	4 25	
Danville, Cong. ch.	100 00	
Glover, 1st Cong. ch.	30 00	
Grafton, Cong. ch.	9 30	
Jericho, 2d Cong. ch., toward support Rev. William Hazen,	21 00	
Lyndonville, 1st Cong. ch.	93 00	
St. Johnsbury, Rev. Charles H. Morse,	10 00	
St. Johnsbury East, 3d Cong. ch.	14 00	
Westminster, Friend,	2 00	— 327 61

Massachusetts

Amesbury, Main-st. Cong. ch.	20 34	
Amherst, W. B. Jackson,	50 00	
Ashby, Cong. ch.	65 00	
Auburn, Cong. ch.	40 00	
Auburndale, Cong. ch.	610 44	
Ayer, 1st Cong. ch.	10 00	
Baldwinville, Memorial Cong. ch.	7 00	
Becket, North Cong. ch.	5 12	
Bedford, ch. of Christ,	39 54	
Boston, Village Cong. ch. (Dorchester), 67; Cong. ch. (Brighton), 33.59; Clarendon Cong. ch. (Hyde Park), 1.50; Reuben Swan, 10,	112 09	
Braintree, 1st Cong. ch.	16 69	
Brookline, George P. Davis,	23 40	
Cohasset, 2d Cong. ch.	11 08	
Concord, Trin. Cong. ch.	43 69	
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs,	13 00	
Dalton, 1st Cong. ch.	677 67	
East Bridgewater, Union Cong. ch.	12 00	
East Douglas, R. E. Williams,	2 00	
Erving, 1st Cong. ch.	14 00	
Florence, Cong. ch.	131 25	
Gilbertville, Trin. Cong. ch.	165 00	
Great Barrington, Friend,	5 00	
Harwich, Cong. ch., C. S. Hunt,	5 00	
Hingham, J. Wilmon Brewer, for Battalagundu,	4 00	
Holbrook, Winthrop Cong. ch.	205 85	
Holyoke, 1st Cong. ch.	100 57	
Lincoln, Cong. ch.	50 00	
Lowell, Highland Cong. ch.	31 39	
Merrimac, 1st Cong. ch.	24 62	
Middleboro, North Cong. ch.	22 35	
Middlefield, Cong. ch.	10 00	
Newton, Eliot Cong. ch., James Clark, for native pastors in Russian Turkey, 500; 2d Cong. ch., toward support Dr. H. N. Kinnear, 680,	1,180 00	
Newton Center, 1st Cong. ch.	295 00	
North Attleboro, 1st Cong. ch.	12 50	
Northbridge, Rockdale Cong. ch.	13 00	
Northfield, Trin. Cong. ch.	123 20	
Norton, Trin. Cong. ch.	14 21	
Pepperell, Cong. ch., William W. Dole,	5 00	
Plympton, Cong. ch.	5 00	
Randolph, T.	20 00	
Reading, 1st Cong. ch.	131 55	
Revere, 1st Cong. ch.	33 00	
Springfield, Hope Cong. ch., 214.04; Memorial ch., 26.03; Lilla M. Harmon, 5,	245 07	
Waban, Union Cong. ch.	89 10	
West Cummington, Cong. ch.	5 61	
Williamstown, 1st Cong. ch.	50 00	
Winchester, 2d Cong. ch.	5 00	
Worcester, Plymouth Cong. ch., 166.11; Ellis C. Pellet, 2,	168 11	
Woronoco, Union ch.	3 21	
———, E. M., toward support Rev. E. J. Woodall,	200 00	— 5,126 65
Legacies. — Cambridge, Russell L. Snow, by Edward H. Rogers, Ex'r,	2,500 00	
Fairhaven, J. F. Damon, add'l,	40 00	
Fall River, Maria R. Hicks, add'l,	7 71	
Newburyport, Harriet M. Savory, add'l,	16 82	
Newton, John Ward, by Samuel Ward and Burton Payne Gray, Ex'rs,	1,000 00	
Revere, Letitia Adams Rea, by Frederic S. Boutwell, Ex'r,	3,200 00	
Springfield, Rev. Charles Peabody, by Charles W. Bosworth, Adm'r,	409 41	
Stoneham, Adeline Richardson, by Alfred C. Vinton, Trustee,	150 70	
Watertown, Ellen M. Bradlee, by Walter B. Snow, Ex'r, 300; Sarah F. Bradlee, by Walter B. Snow, Ex'r, 200,	500 00	— 7,824 64
		12,951 29

Rhode Island

Central Falls, Cong. ch.	84 65	
East Providence, Hope Cong. ch.	3 00	
Providence, Central Cong. ch., 1,800; John Symonds, 50,	1,850 00	— 1,937 65

Young People's Societies

Maine.—Foxcroft and Dover, Y. P. S. C. E.	1 00
New Hampshire.—Concord, East Y. P. S. C. E., 2; Swanzey, Y. P. S. C. E., toward support Rev. J. K. Lyman, 1.20,	3 20
Vermont.—Grafton, Y. P. S. C. E., 2; Morrisville, Y. P. S. C. E., for Harpoot, 7.50,	9 50
Massachusetts.—Bedford, Y. P. S. C. E. of ch. of Christ, Junior Dept., .85; Carlisle, Y. P. S. C. E., 5; East Douglas, Y. P. S. C. E., for Mindanao, 5; Framingham, Plymouth Y. P. S. C. E., for work in Zulu, 3.41; Lowell, 1st Trin. Y. P. S. C. E., for Shaowu, 10; Medfield, 2d Y. P. S. C. E., 5; Winchester, 2d Y. P. S. C. E., 8,	37 26
	50 96

Sunday Schools

Maine. — Greenville, Sab. sch. of Union Cong. ch., for work in Turkey, 13.15; North Bridgton, Cong. Sab. sch., .50, 13 65
New Hampshire.—Bennington, Cong. Sab. sch., for Mt. Silinda, 5 00
Vermont.—Grafton, Cong. Sab. sch., 2.05; Pittsford, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 12.07, 14 12
Massachusetts. — Haverhill, West Cong. Sab. sch., 33.09; Holyoke, 2d Cong. Sab. sch., Kindergarten Dept., 3; Lawrence, Lawrence-st. Cong. Sab. sch., for Shaowu, 30; Norwood, Cong. Sab. sch., 15.30; Tyngsboro, Cong. Sab. sch., 2.16, 83 55
116 32

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 33 00
Canaan, Pilgrim Cong. ch. 31 16
Deep River, 1st Cong. ch. 6 30
Ellington, Cong. ch. 72 98
Greenwich, 2d Cong. ch. 50 00
Haddam Neck, Cong. ch. 5 00
Hartford, 1st ch. of Christ, 370.63; Mr. and Mrs. Robbins W. Barstow, 10, 380 63
Meriden, 1st Cong. ch., toward support Rev. J. S. Augur and to const. *A. S. Lane, A. F. Eggleston, H. H. Smith,* and *W. H. Squire,* H. Ms. 525 00
Middletown, 1st Cong. ch. 26 82
Milford, 1st Cong. ch. and Sab. sch., 51.19; Plymouth Cong. ch., 43.20, 94 39
Monroe, Cong. ch. 8 35
Nepaug, Cong. ch. 20 00
New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 250; Friend, 817, 1,067 00
North Haven, Cong. ch. 91 96
North Woodbury, North Cong. ch. 13 00
Plainville, Cong. ch. 27 25
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 62 96
Salisbury, Cong. ch., Member, 1 00
Stafford Springs, Cong. ch. 89 88
Stonington, 1st Cong. ch. 30 00
Thomaston, Cong. ch. 20 71
Watertown, 1st Cong. ch. 62 70
West Hartland, Cong. ch. 4 00
Willimantic, A. J. Bowen, 2 00
Winsted, 2d Cong. ch. 2 58— 2,728 67
Legacies. — Hartford, Mrs. Mary Ely Bassett, by Ernest C. Richardson, Ex'r, in memory of Z. Stiles Ely, 3,000 00
Washington, Walter Burnham, add'l, 50 00—3,050 00
5,778 67

New York

Angola, Cong. ch. 22 50
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 500 00
Briarcliff, Cong. ch. 78 57
Brooklyn, Clinton-av. Cong. ch., of which 1,000 toward support Rev. L. C. Porter, 1,592.58; South Cong. ch., 370.55; Central Cong. ch., of which 100 from E. M. Van Dyck and 1 from Mary A. Seamans, 101; Mrs. J. L. Roberts, 200, 2,264 13
Burrville, Cong. ch. 4 00
Canandaigua, 1st Cong. ch. 111 20
Candor, Cong. ch. 23 50
Elbridge, 1st Cong. ch. 15 00
Homer, Cong. ch. 25 00
New York, Broadway Tab. Cong. ch., 1,878.43; G. A. Taylor, 10, 1,888 43
Syracuse, Geddes Cong. ch. 45 00
Ticonderoga, Cong. ch. 9 56
Walton, C. F. 5 00
Watertown, Emmanuel Cong. ch. 18 11— 5,010 00
Legacies.—Lockport, Alice E. Crocker, 256 00
5,266 00

New Jersey

Closter, 1st Cong. ch. 30 00
East Orange, Trinity Cong. ch., Mrs. Joseph Towne, for Pangchwang, 30 00
Haworth, Cong. ch., Fred H. Christie, 15 00
Jersey City, Waverly Cong. ch. 15 00
Summit, Rev. and Mrs. Justin E. Abbott, toward support Miss L. L. Picken, 446 00— 536 00

Pennsylvania

Stockdale, Slavic Cong. ch. 10 00
Legacies.—Philadelphia, Caroline E. Furber, by Philadelphia Trust Co., Ex'r, 1,025.44; Horace W. Pitkin, by Philadelphia Trust Co., Trustee, 61.45, 1,086 89
1,096 89

Ohio

Bellevue, Cong. ch. 26 50
Chagrin Falls, Cong. ch. 20 00
Cleveland, Hough-av. Cong. ch., 136.02; Archwood Cong. ch., 50; Collinwood Cong. ch., 16.85, 202 87
Cuyahoga Falls, Cong. ch. 7 70
Kent, Cong. ch. 60 00
Lakewood, Cong. ch. 9 00
Little Muskingum, Cong. ch. 5 00
Marblehead, 1st Cong. ch. 4 80
Mt. Vernon, Cong. ch. 23 40
Newton Falls, Cong. ch. 9 75
Rock Creek, Cong. ch. 11 00
Rootstown, Cong. ch., toward support Rev. A. B. De Haan, 95 00
Toledo, Washington-st. Cong. ch., 38.24; 2d Cong. ch., 36, 74 24
Youngstown, Plymouth Cong. ch. 35 00— 584 26

District of Columbia

Washington, Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield, 250 00

Georgia

Atlanta, Rev. James W. Bixler, 5; Friend, 10, 15 00

Young People's Societies

Connecticut.— Bridgeport, Park-st. Y. P. S. C. E., 2.70; North Madison, Y. P. S. C. E., for Sholapur, 10, 12 70
New York.—Brooklyn, Mapleton Park Y. P. S. C. E., 2.50; New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 55, 57 50
Pennsylvania.—Scranton, Plymouth Y. P. S. C. E., for work in Turkey, 8 00
Ohio.—Twinsburg, Y. P. S. C. E. 3 60
81 80

Sunday Schools

Connecticut.— Bridgeport, Black Rock Cong. Sab. sch., 12.57; Farmington, Cong. Sab. sch., 27; Haddam, Cong. Sab. sch., 10; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 4.35; Stratford, Cong. Sab. sch., 10, 63 92
New York.—Brooklyn, South Cong. Sab. sch., 25; North Bangor, Cong. Sab. sch., 10, 35 00
New Jersey.—Westfield, Cong. Sab. sch., for Mt. Silinda, 30 00

Ohio. — Marietta, 1st Cong. Sab. sch., 18.42; Ridgeville Corners, Cong. Sab. sch., 3.19, 21 61
Florida.— Jacksonville, Union Cong. Sab. sch., for Shaowu, 5 00
155 53

INTERIOR DISTRICT

Tennessee

Nashville, Union Cong. ch., Fisk University, 25 00

Alabama

Andalusia, Antioch Cong. ch. 2 65
Brantley, Cong. ch. 2 00
Central, Cong. ch. 1 00
Dozier, Cong. ch. 1 00
Glenwood, Cong. ch. 2 00
Hackleburg, Cong. ch. 3 00
Haleyville, Cong. ch. 6 00
Headland, Cong. ch. 1 00
Talladega, Caroline E. Parkhurst, 20 00
Thorsby, Cong. ch. 14 00
Trinity, Cong. ch. 1 00— 53 65

Texas

Dallas, Central Cong. ch. 36 04

Indiana

Whiting, Plymouth Cong. ch. 1 00

Oklahoma

Chickasha, Cong. ch. 7 10
Jennings, Cong. ch. 9 00
Manchester, Cong. ch. 7 00
Manitou, Friedensgemeinde, Ger. 8 00
Pleasant Home, Cong. ch. 3 00
Weatherford, Zion Ger. Cong. ch. 98 50— 132 60

Illinois

Caledonia, Cong. ch. 10 00
Chicago, Rogers Park Cong. ch., toward support Rev. C. L. Storrs, 250; New England Cong. ch., of which 100 for work in Japan, 120; Pilgrim Cong. ch., of which 10 for Mindanao, 90.23; Ravenswood Cong. ch., 34.63; Mont Clare Cong. ch., 29; Austin Cong. ch., 18.40; Bethlehem Cong. ch., 15; University Cong. ch., Rev. O. C. Helming, 10; Frank H. Tuthill, toward support Rev. C. L. Storrs, 250, 817 26
Chillicothe, Plymouth Cong. ch., toward support Rev. E. W. Felt, 30 78
Decatur, 1st Cong. ch. 18 00
Denver, Cong. ch. 6 00
Elburn, Cong. ch., of which 5 for Albania, 15 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 200 00
Fall Creek, Zion Cong. ch. 50 00
Galesburg, Central Cong. ch. 150 00
Godfrey, Cong. ch. 7 00
Moline, 2d Cong. ch. 40 00
Monroe Center, Union Cong. ch. 3 92
Oak Park, 3d Cong. ch. 45 28
Payson, Cong. ch., Friend, 10 00
Plainfield, Cong. ch. 10 15
Prophetstown, 1st Cong. ch., for native helpers in Turkey, 40 00
Roscoe, Cong. ch. 4 70
Wayne, Cong. ch. 6 30
Western Springs, 1st Cong. ch. 43 50
Wheaton, College Cong. ch., of which 100 toward support Rev. W. C. Cooper, 275 00— 1,782 89

Legacies.—Rockford, Mary H. Penfield, by Annie Penfield Mower and Henry H. Robinson, Trustees, 2,000 00
3,782 89

Michigan

Ann Arbor, Rev. Dwight Goddard, 200 00
Durand, F. N. Conn, 10 00
Grand Rapids, 2d Cong. ch. 21 00
Old Mission, Cong. ch. 3 78
Portland, 1st Cong. ch. 5 00
St. Clair, 1st Cong. ch. 35 00
Thompsonville, Cong. ch. 7 00
Traverse City, 1st Cong. ch. 8 65
Whitehall, Cong. ch. 5 00— 295 43

Wisconsin

Ashland, Cong. ch. 22 00
Beloit, 1st Cong. ch., Woman's Miss. Soc., toward support Rev. M. W. Ennis, 11 00
Endeavor, Trinity Cong. ch. 4 00
Fond du Lac, Plymouth Cong. ch. 125 00
Kenosha, 1st Cong. ch. 120 00
Milwaukee, Grand-av. Cong. ch. 63 40
Viroqua, 1st Cong. ch. 10 00
Wauwatosa, Cong. ch. 100 00— 455 40

Minnesota

Bagley, Cong. ch. 1 15
Benson, Cong. ch. 3 70
Brainerd, 1st Cong. ch. 10 00
Cannon Falls, Cong. ch. 5 60
Dexter, Cong. ch. 3 00
Duluth, Pilgrim Cong. ch. 70 00
Ellsworth, Cong. ch. 5 38
Fairmont, Cong. ch. 4 58
Faribault, Cong. ch. 50 00
Felton, Cong. ch. 1 40
Fond du Lac, Cong. ch. 2 40
Grand Meadow, Cong. ch. 1 00
Hawley, Cong. ch. 15 00
Lake City, Cong. ch. 14 00
Matawan, Cong. ch. 5 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 181.47; 1st Cong. ch., 60; 5th-av. Cong. ch., 59.30; Forest Heights Cong. ch., 22; Como-av. Cong. ch., 20; Linden Hills Cong. ch., 17.72; Open Door Cong. ch., 14.80; Fremont-av. Cong. ch., 8.61; Pilgrim Cong. ch., 6.90; Morningside Cong. ch., 4.80; Minnehaha Cong. ch., 1; F. W. Lyman, 100, 496 60
St. Paul, Immanuel Cong. ch., 20.60; Olivet Cong. ch., 20, 40 60
Spring Valley, Cong. ch. 2 82— 732 23

Iowa

Ames, Cong. ch. 79 80
Avoca, 1st Cong. ch., for work in Turkey, 10 00
Clinton, Cong. ch. 9 86
Davenport, Edwards Cong. ch. 25 93
Des Moines, Greenwood Cong. ch. 21 30
Dunlap, Cong. ch. 12 35
Emmetsburg, Cong. ch. 27 50
Garden Prairie, Cong. ch. 9 90
Garner, Cong. ch. 6 00
Genoa Bluff, Cong. ch. 7 98
Grinnell, Cong. ch. 66 50
Iowa Falls, Cong. ch. 35 38
Magnolia, Cong. ch. 1 75
Mason City, Cong. ch. 26 48
Monticello, Cong. ch. 25 00
Moville, Cong. ch. 17 30
New Hampton, 1st Cong. ch. 7 00
Olds, Cong. ch. 30 00
Orient, Cong. ch. 6 75
Oskaloosa, Cong. ch. 2 21
Red Oak, Cong. ch., of which 9 from W. M. S. 23 25
Rock Rapids, Cong. ch. 9 45
Sloan, Cong. ch. 6 70
Stuart, Cong. ch. 65 00
Treynor, Ger. Cong. ch. 10 00
Whiting, 1st Cong. ch. 130 00— 673 39

Missouri

Honey Creek, Cong. ch. 5 00
Maplewood, Cong. ch. 12 00
New Florence, John Jeffers, 10 00
St. Joseph, Plymouth Cong. ch. 6 00
St. Louis, Olive Branch Cong. ch., 15.10; Pilgrim Cong. ch., 15, 30 10
Sedalia, 1st Cong. ch. 16 50
Springfield, Ger. Cong. ch. 15 00
Webster Groves, Cong. ch. 25 00—— 119 60

North Dakota

Eldridge, Cong. ch. 4 00
Hensler, Cong. ch. 1 00
Hettinger, Cong. ch. 8 00
Portland, Cong. ch. 4 00—— 17 00

South Dakota

Aberdeen, Cong. ch. 5 13
Beresford, Cong. ch. 5 28
Bowdle, Cong. ch. 35 00
Fairfax, Bethlehem Cong. ch., toward support Rev. C. H. Maas, 10; Hope Cong. ch., toward support Rev. C. H. Maas, 10, 20 00
Faulkton, Cong. ch. 2 00
Hosmer, Ger. Parish, toward support Rev. and Mrs. C. H. Maas, 50 00
Letcher, Cong. ch. 2 49
Milbank, Cong. ch., Woman's Miss. Soc. 20 00
Parkston, Ger. chs., of which 50 toward support Rev. C. H. Maas, 100 00
Redfield, Ger. Cong. ch. 17 00
Selby, Ger. Parish, toward support Rev. C. H. Maas, 33 25
Yankton, Cong. ch. 16 00—— 306 15

Nebraska

Grand Island, 1st Cong. ch. 38 50
Hastings, Immanuel Ger. Cong. ch. 35 00
Lincoln, 1st Cong. ch., 27.65; Anonymous, 12.50, 40 15
Norfolk, 1st Cong. ch. 110 75
Purdum, Cong. ch. 3 50
Sutton, New Hope Cong. ch. 50 00
Weeping Water, Cong. ch. 54 29—— 332 19

Kansas

Newton, Cong. ch. 9 00
Paola, Plymouth Cong. ch. 8 75
Pittsburg, 1st Cong. ch. 15 00—— 32 75

Montana

Livingston, Holbrook Cong. ch. 50 00

Colorado

Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure, 83 33
Montrose, Cong. ch. 10 00—— 93 33

Young People's Societies

Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 3 50
Nebraska.—Purdum, Y. P. S. C. E. 5 00
8 50

Sunday Schools

Oklahoma.—Oklahoma City, Pilgrim Cong. Sab. sch., 4.50; Weatherford, Zion Ger. Cong. Sab. sch., 11.07, 15 57
Illinois.—Lawn Ridge, Cong. Sab. sch., .99; Toulon, Cong. Sab. sch., 2.86, 3 85
Michigan.—Au Gres, Ger. Cong. Sab. sch., 3.50; Constantine, 1st Cong. Sab. sch., 6, 9 50
Wisconsin.—Delavan, Cong. Sab. sch. 10 76
Minnesota.—Minneapolis, Fremont-av. Cong. Sab. sch., 2.71; St. Paul, Pacific Cong. Sab. sch., 5, 7 71
Iowa.—Jackson, Cong. Sab. sch. 2 00
Nebraska.—Lincoln, 1st Cong. Sab. sch. 49 64
Kansas.—Centralia, Cong. Sab. sch., for work among Armenians, 21 00
120 03

PACIFIC DISTRICT

Utah

Salt Lake City, 1st Cong. ch., for Diongloh, 347.50; Phillips Cong. ch., L. H. Page, for native worker, Madura, 10, 357 50

Idaho

American Falls, Ger. Cong. chs. 10 00

Washington

Lind, Zion Cong. ch. 50 00
Odessa, Zoar Cong. ch. 27 00
Pasco, 1st Cong. ch. 3 53
Ralston, Salem Cong. ch. 25 00
Ritzville, Philadelphia Ger. Cong. ch., of which 10 from Ladies' Miss. Soc. 55 00
Spokane, Westminster Cong. ch., Friend, 12 50
Usk, Cong. ch. 4 20
Walla Walla, Zion Ger. Cong. ch. 34 00—— 211 23

Oregon

Forest Grove, Cong. ch. 9 20
Portland, 1st Ger. Cong. ch. 10 00
St. Helens, Cong. ch. 4 60
The Dalles, Friend, 100 00—— 123 80

California

Berkeley, North Cong. ch. 44 62
Claremont, Cong. ch., of which 5.15 for evangelistic work, Smyrna, 392 55
Clayton, Cong. ch. 5 75
Ferndale, Cong. ch. 19 01
Fresno, Zion Cong. ch., 50; 1st Cong. ch., 11.52, 61 52
Glendale, Cong. ch. 40 00
Lemon Grove, Cong. ch. 6 20
Lockeford, Cong. ch., for Mindanao, 20 00
Los Angeles, 1st Cong. ch., 46.82; ch. of the Messiah, 29.45; Garvanza Cong. ch., 6.20; Salem Cong. ch., 6; Olivet Cong. ch., 5.27; East Cong. ch., 4.19; Lincoln Memorial Cong. ch., 1.08; Providence Cong. ch., 5, 104 01
Martinez, Cong. ch. 5 08
Norwalk, Cong. ch. 8 00
Oakland, 1st Cong. ch., of which 100 from Mrs. Susan T. Fisher, to const. *Grace M. Fisher*, H. M., 2,994.47; Plymouth Cong. ch., 81.25; Pilgrim Cong. ch., 6.68; Calvary Cong. ch., 5.43, 3,087 83
Pacific Grove, Cong. ch. 31 62
Palo Alto, Cong. ch. 23 13
Pasadena, 1st Cong. ch., 15.50; Pilgrim Cong. ch., 10.55, 26 05
Petaluma, Cong. ch. 12 02
Pomona, Cong. ch. 23 25
Redlands, Cong. ch., for Mt. Silinda, 15 00
Redondo Beach, Cong. ch. 6 20
Rocklin, Cong. ch. 2 00
San Diego, 1st Cong. ch., 51.30; Logan Heights Cong. ch., 20, 71 30
San Dimas, John Crawford, 15 00
San Francisco, 1st Cong. ch. 69 00
San Jacinto, Cong. ch. 1 29
Sherman, Cong. ch. 1 55
Sunnyvale, Cong. ch. 10 35—— 4,102 33

Hawaii

Honolulu, Central Union Cong. ch., 345; Woman's Board of Missions of Pacific Islands, of which 30 for Mt. Silinda and 30 for Pangchwang, 60, 405 00

Young People's Societies

Washington.—Ritzville, Philadelphia Ger. Y. P. S. C. E., for Mt. Silinda, 30 00
California.—Lodi, 1st Y. P. S. C. E., for Mindanao, 30; Long Beach, Y. P. S. C. E., for Inghok, 10, 40 00
70 00

Sunday Schools

California. — Ontario, Bethel Cong. Sab. sch., 7.19; Santa Cruz, Cong. Sab. sch., for Mindanao, 20, 27 19
Hawaii.— Honolulu, Sab. sch. of Central Union Cong. ch., of which 55 toward support Rev. P. A. Delaporte and 37.50 toward support Rev. D. R. Wickes, 92 50
119 69

MISCELLANEOUS

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For building, girls' school, Uduvil, 1,500 00
For missionaries, West Turkey, 600 00— 2,100 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For North China Union Woman's College, Peking, 1,700 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 750 00
4,550 00

Additional Donations for Special Objects

Vermont.—Burlington, Mrs. F. W. Perry, for use of Rev. and Mrs. William Hazen, 54; Johnson, Ida Perry, for pupil, care Miss Edith Gates, 10, 64 00
Massachusetts.—Andover, Mrs. Frank and Mabel E. Emerson, for work, care Dr. F. F. Tucker, 10; Auburndale, Mrs. Mary R. Nute, for work, care Mrs. T. D. Christie, 35; Boston, Mt. Vernon Chinese Sunday sch., for work, care Rev. C. A. Nelson, 43.85; do., F. H. Mansfield, for native teacher, care Rev. E. Fairbank, 50; Cambridge, 1st Cong. ch., Janet and Edith Clark, for children's playground, care Rev. R. E. Chandler, 7; East Bridgewater, Union Cong. Sab. sch., for pupil, care Rev. J. X. Miller, 25; Florence, Mrs. Emily and Myra L. Boynton, for work, care Rev. C. L. Storrs, 15; Holyoke, 2d Cong. ch., for a communion set, care Rev. F. J. Woodward, 18.50; Ipswich, 1st Cong. ch., for work, care Mrs. L. H. Gates, 50; Lexington, Mrs. Charles C. Goodwin, for pupil, care Rev. R. H. Markham, 30; Lowell, S. Robitschik, for hospital, care Dr. H. N. Kinnear, 4; Melrose Highlands, Cong. Sab. sch., Miss Messenger's Class, for children's ward in hospital, care Dr. H. E. Parker, 5.01; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss Esther B. Fowler, 20; Newton, Eliot Cong. ch., James Clark, for relief and other work, care Dr. G. C. Raynolds, 500; do., Mrs. Emily F. Smith, for building school bungalows, care Rev. J. H. Dickson, 8.35; Northampton, Edwards Cong. ch., M. M. W., for hospital, care Dr. F. F. Tucker, 20; Springfield, Mr. and Mrs. Robert A. Clark, toward support of bed in hospital, care do., 10, 851 71
Connecticut. — Bethel, Mrs. William F. Tyler, for children's work, care Rev. and Mrs. W. O. Pye, 10; Green's Farms, Cong. ch., for work, care Rev. and Mrs. W. P. Elwood, and to const., with previous donations, *Mrs. Regina Williams* and *Frederick William Matthias*, H. M., 150; Meriden, 1st Cong. ch., Woman's League, Miss L. B. Pierson, in memory of Mrs. M. J. Condit, for boys' school, care Rev. E. W. Galt, 50; Norwich Town, Rev. Edward H. Smith, for new church, care Dr. H. T. Whitney, 100; Redding, Rev. W. S. Woolworth, for use of Rev. F. E. Jeffery, 25, 335 00
New York.—Binghamton, 1st Cong. Sab. sch., for use of Rev. W. M. Zumbro, 25; Buffalo, Mrs. Sarah C. Whittemore, for work, care Rev. E. Fairbank, 250; Fredonia, Mrs. Mary Frost Popoff, through Miss I. L. Abbott, for work, care Mrs. L. F. Ostrander, 2; Malone, Cong. ch., Woman's Miss. Soc., for hospital work, care Dr. C. F. Hamilton, 40; New York, Edgar D. Pouch, for Annual Conference of Workers, care Rev. J. J. Banninga, 100, 417 00
Pennsylvania.—Ardmore, Mrs. Charles H. Ludington, for hospital, care Dr. H. N. Kinnear, 10; Palm, Schwenkfelder ch., Ladies' Aid Soc., for use of Miss Flora K. Heebner, 25; Philadelphia, 1st Schwenkfelder Sunday sch., for pupil, care Rev. W. O. Pye, 25; do., Friend, through Rev. W. N. Chambers, for clinic, care Dr. C. H. Haas, 200, 260 00
Ohio.—Columbus, Mary B. Henderson, for work, care Rev. M. S. Frame, 60; North Olmsted, Cong. Sab. sch., for scholarship, care Misses F. K. and L. P. Bement, 15; Oberlin, Oberlin-Shansi Memorial Assn., of which 850 for current expenses of Shansi Academy, 20 for pupil in do., 20 for scholarship, care Mrs. J. B. Wolfe, and 133 for kindergarten, care Mrs. W. O. Pye, 1,023, 1,098 00
Alabama.—Talladega, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 35; do., Caroline E. Parkhurst, for Little Boys' Home, Bombay, 15, 50 00
Illinois. — Chicago, Kenwood Evan. ch., for St. Paul's Institute, care Mrs. T. D. Christie, 100; do., Austin Cong. ch., Arthur R. Rhenisch, for pupil, care Rev. H. K. Wingate, 40; do., Bulgarian Mission, through Andrew Todoroff, by Miss I. L. Abbott, for pupil, care Rev. R. H. Markham, 8; do., F. H. Tuthill, for work, care Rev. R. A. Hume, 250; Des Plaines, Cong. ch., for work, care Rev. J. X. Miller, 25, 423 00
Michigan.—Ann Arbor, Rev. Dwight Goddard, of which 50 for work, care Rev. E. D. Kellogg, and 50 for work, care Dr. H. T. Whitney, 100; Constantine, 1st Cong. Sab. sch., for memorial cot, care Rev. P. L. Corbin, 15; Detroit, 1st Cong. ch., M. C. Stowell and Harry H. Burr, for pupil, care Rev. J. H. Dickson, 50, 165 00
Wisconsin.—Beloit, 1st Cong. Sab. sch., for building fund, care Mrs. M. W. Ennis, 59; Madison, Christ Presb. ch., Mr. and Mrs. William F. Whyte, for work, care Mrs. T. D. Christie, 50, 109 00
Minnesota. — Minneapolis, 5th-av. Cong. Sab. sch., Men's Bible Class, for pupils, care Rev. A. A. McBride, 75 00
Iowa.—Harcourt, Frank I. Johnson, for native preacher, care Rev. O. S. Johnson, 75 00
Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26 00
Nebraska.—Lincoln, The Vine Cong. Sab. sch., Ada Gibson's Class, for pupil, care Mrs. E. W. Ellis, 15 00
Arizona.— Phœnix, Friends, through Miss I. L. Abbott, for pupil, care Rev. R. H. Markham, 3 50
Washington.— Seattle, Queen Anne Cong. ch., Mrs. A. E. McCutcheon, 10, and Mary Johnston, 5, for work, care Rev. C. H. Maxwell, 15; do., A. H. Marsh, for pupil, care Dr. C. W. Young, 10, 25 00
California.—Fullerton, Mrs. J. E. Donaldson, for use of Rev. J. H. Pettee, 5;

Mills College, Tolman Band of Mills College, for work in Batticotta College, 20; Upland, Friend, for Fenchow Hospital, care Dr. P. T. Watson, 2,500, 2,525 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions for the Pacific* Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For pupil, care Miss Martha S. Wiley, 10 00
For pupil, care Dr. Susan T. Sargent, 10 00—— 20 00

Income Higher Educational Work Endowment

For Special Emergency Grant for Samokov Collegiate and Theological Institute, 2,500 00
For insurance, Anatolia College, 176 00
For Union Theological College, 300 00
For Doshisha Theological School, 100 00— 3,076 00

Income St. Paul's Institute

For St. Paul's Institute, 412 50

10,025 71

Donations received in November, 42,547 03
Legacies received in November, 14,217 53

56,764 56

Total from September 1, 1916, to November 30, 1916. Donations, $179,873.84; Legacies, $19,047.99 = $198,921.83.

Gilbert Island Launch Fund

New Hampshire.—Sanbornville, Cong. Sab. sch., 5; do., Josephine Page, 5; Walpole, 1st Cong. ch., 25, 35 00
Vermont. — Ludlow, Cong. ch. and Sab. sch., .50; do., Mrs. Cyrus Hamlin, 2; Newfane, 1st Cong. ch., 12; Saxton's River, Miss Little, 2; Springfield, Cong. ch., For. Miss. Aux., 25, 41 50
Massachusetts. — Amherst, 1st Cong. ch., 10; Belchertown, Y. P. S. C. E., 9; do., Prim. Dept., Cong. Sab. sch., 1; Boston, Ruth J. Bridgman, 1; East Northfield, P. E. Breinig, 200; do., Christine A. Poor, 3; Florence, Cong. Sab. sch., 22.57; do., William Cordes, 10; do., Paris Steere, 5; do., Wilford Graves, 1; Granby, 1st ch. of Christ, Katherine S. Bell, 1; Holyoke, 2d Cong. ch., 465.50; Lancaster, Miss M. A. Marvin, 15; Northampton, Cong. Sab. sch., 8.92; do., West Farms Chapel Assn., 5; do., West Farms Chapel, of which 5 from Ladies' Aid, 5 from Y. P. S. C. E., and 1.25 from Friends, 11.25; do., Miss C. Bodman, 5; do., Mrs. F. Curtis, 5; do., Miss E. L. Hubbard, 5; do., C. H. Lyman, 5; do., T. Robke, 1; do., Friends, 14.25; Ware, Vire Christy Club, 14; Westhampton, Cong. ch., of which 65 from Friends, 71.50; Whitinsville, Ladies' For. Miss. Soc., 10.50; do., Rev. Walter H. Commons, 15; do., Miss A. L. Whitin, 10; do., Miss I. V. Hammond, 5, 930 49
Connecticut. — Cornwall, Rev. Edw. C. Starr, 10; do., Friends, 14.50; New Britain, 1st Cong. ch., 74.27; Ridgefield, 1st Cong. ch., 10.65, 109 42
New York. — Gloversville, 1st Cong. ch. and Sab. sch., 18; New York, E. C. Bridgeman, 10, 28 00
New Jersey.—Nutley, Rev. Henry J. Condit, 50 00
Pennsylvania.—Ebensburg, 1st Cong. ch., of which 25 from the Progress Club, 95.53; do., South Cong. ch., 5.04; Indiana, Friends, through Rev. F. J. Woodward, 100; do., Friends, 17; do., Friends, 8.50; Trafford, Mrs. Eva G. Thompson, 2, 228 07
Ohio.— ———, Friends, 2 00
Iowa.—Traer, Cong. ch., of which 12 from Woman's Miss. Soc., 32.25; do., Cong. Sab. sch., Emma Sherrett's Class, 5, 37 25

1,461 73

Elizabeth Barrows Ussher Memorial Hospital Fund

New Hampshire.—Atkinson, Mrs. Hermon Noyes, 1 00
Massachusetts. — Auburndale, Sale of Van (Knapp) booklets, through Dr. C. D. Ussher, 5.70; East Northfield, W. R. Moody, 52.25; do., Sarah D. Collins, 25; do., Mrs. C. O. Russell, 25; do., Mrs. A. G. Moody, 18.50; do., the Misses Eastman, 15; Northfield, Miss G. Hyde, 2; Pittsfield, 1st Cong. Sab. sch., Candy Club, 25; Springfield, Friends, through Dr. C. D. Ussher, 5, 173 45
Rhode Island. — Central Falls, Mrs. H. Conant, 5; Pawtucket, Pawtucket Branch British Relief Soc., 116.80, 121 80
Connecticut.—Newington, Agnes W. Belden, 60; Stonington, Dr. C. D. Ussher, 50, 110 00
New York.—Albany, Rev. P. T. Phelps, 5; Brooklyn, Woodford D. Anderson, 5; Elmhurst, Reed F. Hartel, .50; New York, Adele Green, 5; do., James T. Gwathney, 5; do., Miss Phyfe, 5; do., Jane M. Smith, 5; Peekskill, Grace Hoehn, 1, 31 50
New Jersey. — Lakewood, Mrs. Sarah W. Davis, 100; Montclair, George S. Jellerson, 25, 125 00
Pennsylvania. — Pittsburgh, Mrs. P. P. Austin, 1; West Chester, Susan G. Shipley, 50; West Philadelphia, Mrs. L. T. Rathell, 5; do., Alfred Sheldrick, 5, 61 00
District of Columbia.—Washington, Amelia E. Wright, 20 00
Missouri.—Kansas City, Westminster Cong. ch. 1,035 01
Canada.—Montreal, W. Murdock, 5 00

1,683 76

Advance Work in the Philippines

Massachusetts.—Taunton, Marcus A. Rhodes, 5 00
Illinois.—Chicago, Frank Kimball, 2,500 00
Michigan.—Hudson, C. B. Stowell, 1,000; Royal Oak, George W. Blackmon, 25; Three Oaks, Paul C. Warren, 50, 1,075 00

3,580 00

Johannesburg Work

Massachusetts.—Holyoke, Joseph A. Skinner, 250 00
Illinois.—Chicago, Friend, 25; Wilmette, 1st Cong. ch., E. L. Scheidenhelm, 25; do., Mrs. R. E. Bowers, 15, 65 00
Minnesota.—Minneapolis, Joseph R. Kingman, 25 00

340 00

Fund for Disabled and Retired Missionaries

Massachusetts.—Boston, Henry H. Proctor, 100 00
Ohio. — Oberlin, Irving W. Metcalf, 10; Toledo, part collection at Annual Meeting in Toledo, 225.12, 235 12

335 12

Atwood Memorial School Fund

Oregon.—Corvallis, 1st Cong. ch., S. D. Atwood, 10 00

Albanian Work

Massachusetts.—Becket, Mary A. Church, 1 00